

W 5-25
The AFFLICTED and RETIRED

Man's Meditations,

Concerning the

EXCELLENCY of the SPIRIT.

With a Discovery of the *Twofold-Mind*; the Danger of the one, the Comfort and safety of the other.

First, Here is observed, what it is for to be Carnally minded.
Secondly, Means to suppress a Carnal frame of Spirit. *Thirdly*, The dreadful state of a Carnal minded Man. *Fourthly*, How the Spirit is a Christians Help. *Fifthly*, Means to obtain the Spirit. *Sixthly*, The Characters of a Spiritualized Christian. *Seventhly*, The glorious Priviledges of a Spiritual minded Man.

And a few *Meditations* by way of Observation: With a *Dialogue* between Christ and a Sinner; Christ and a Christian; Christ and the Afflicted Person: As also, a Word to the Remnant of the Womans Seed: With a Loud Call to all Saints, to Love one another upon the account of Son-ship, and not onely upon the account of Fellowship.

Written by *SAMUEL BRADLEY*, who hath Love for all that love the Lord Jesus in sincerity, who prayes for *Zions* Unity.

Rom. 8. 13. *For if ye live after the Flesh ye shall die; but if ye through the Spirit do mortify the deeds of the Body, ye shall live. For as many as are led by the Spirit of God, are the sons of God.*

John 13. 35. *By this shall all men know, that ye are my Disciples, if ye Love one another.*

Printed for the Author, in the year, 1663.

- 5 -

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TO THE
Impartial Reader.

READER,

FOr the satisfaction of many, or any who desire to follow the Lord Jesus in sincerity, I am here engaged to write a small Epistle, to the furtherance, propagating and owning of this following Treatise; wherein is contained and couched many glorious Truths, which did concern all persons to look after in former Ages of the World, but now more especially we that live in this last Age, wherein Errors do abound, and great Mistakes do arise in many, whom I desire the Lord would be pleased to help to understand between Truth and Error, by his own Spirit, which is the best Teacher in the world, though at this day it is much slighted and little looked after by the sons of men.

Christian Reader, my desire is that thou wouldest be pleased carefully to read, and seriously consider this following Treatise, with a single heart and eye, and impartial affections, then doubtless in the conclusion, thou wilt not think thy time ill spent. I do further desire that thou mayest daily search the Scripture, and bring the things contained in the ensuing Treatise to the Touchstone of God's Word, to the end thou mayest, with the noble Bereans of old, be enabled to discern between Truth and Error, between Life and Death, to know wherein thy Life lieth, yea, wherein it doth consist, and labour to be obedient unto that command, *Try all things, and hold fast*

Mat.
22. 29.

1 Chron.
12. 33.
Acts 2.
46.

Acts 17
11.

1 Thes.
5. 21.

To the Impartial Reader.

fast that which is good. And also remember, my dear Friend, that the *Bereans* were counted more noble than them of *Thessalonica* [they hearing the words of *Paul*, which were cried up for strange Doctrine, yea, Heresie at that day] *they searched the Scriptures daily, to see whether those things Paul asserted and preached, were truth or not.* Even so, although many things herein contained, may be counted ridiculous or erroneous; Yet courteous Reader, let me desire thee to prove thy self a *Berean* in this matter, *Search the Scripture, and see whether it be so or not.* Further, my desire is, that the Message may not be slighted by reason of the meanness of the Messenger, but rather look upon him that sends this Message into the World: observe when the great Men of the world have a Token to send unto a Friend, they do not alwayes make use of rich, great, or noble Men to convey it, but many times employ the meanest Servant of the family in that service, to give out the token, though it be never so rich a gift, or pretious a jewel.

Rev. 17 So many times it is with the great God of Heaven and
14. Earth, who is the King of kings and Lord of lords, he
Tim. hath in this little Cabinet, a token of his choice love,
6. 15. for to present to you his friends; nay further, it is pre-
Rev. 19 sented to you that are yet Enemies, if you will but im-
16. brace it, the imbracing of it tends to Life, the rejecting
Heb. 12 of it tends unto Death, though sent by a mean servants
25. and think it not strange if it be refused, slighted or count-
ed erroneous. And you my Friend the Messenger, be
not discouraged in your labour, for consider the best
Doctrine, the truest Doctrine, the gloriest Tidings, and
rarest Sermon that ever was preached by the mouth of
our dear Lord Jesus himself, was by the Scribes and
Pharisees rejected, and also questioned where he had his
Doctrine,

To the Impartial Reader.

Doctrines, and said, *He had a Devil; and was Mad.* The blessed Apostle *Paul* was also counted and called a *Pestilent fellow, a teacher of strange Doctrines, a Ringleader of Sectaries, a Turner of the World upside down,* and what not? yet after that way which they called *Heresy*, did this blessed Apostle worship the God of his Fathers, believing all that was written. Acts 17
6.
vers. 18
Acts 24
14.

Reader, if in this little Treatise you meet with any thing doth not agree with the Word of God, and the doctrine according to godliness, after diligent search and due enquiry into the Scripture, the pretious word of God, renounce it as not worthy the owning or embracing.

I shall speak by way of allusion to the noble Apostle in another case; I do judge the Author hath the Spirit of God, by which this ensuiing Discourse was penned; *I speak the truth of God, I lie not.* Though true it is, the dearest of Gods children are subject to miscarry, yea many failings and temptations doth attend them; and the Lord did formerly suffer the Author hereof in measure to fall, yet through mercy not totally, nor finally, but he is recovered out of the horrible pit, and out of the miry clay, and the Lord hath set him upon a rock, Psal. 42
2, 3. and established his goings, and put a new song into his mouth, in making of him since instrumental in turning many souls to righteousness, notwithstanding those foul, Jer. 20.
10. false, and scandalous reports are gone forth concerning him, yea many hard speeches & thoughts have arisen, not only from the world, but from many who I hope, are the pretious Sons of Sion: This one thing, as one who doth Job 19.
2. tender the Cause of Christ, and much honour the pretious Sons and Daughters of Sion, do I beg of you: Let vers. 3.
vers. 4. no hard thoughts or evil reports, any more take place
in

To the Impartial Reader.

in your affections, without good enquiry of the same. This I urge the more for that tender love I bear unto Christ and his Truths, Cause, Kingdom, and People; and I dare not speak or write more then I do know or can affirm concerning the Author. Mark, since the work of repentance has been wrought in his Soul, I am one that have had very much familiar acquaintance with him: with whom I do, and for some season have walked in the Faith and Order of the Gospel, and I hope in sincerity of heart I speak it; I have not I say, since the work of repentance was manifested, known any thing but his Conversation, his Life, his Behaviour, namely his whole Conversation, is as becomes the Gospel of Jesus Christ. And that he hath made it his whole work at all opportunities to propagate the Gospel; to be instructing, building up and helping forward of poor sinners in the pretious ways of dear Jesus; and what he could not do by way of publick Preaching, he hath laid hold of an opportunity by way of Writing, not desiring to hide his talent in a napkin.

Further Reader, know our lot is fallen in this last age of the world, upon whom the ends of the earth is come, in which the hour of temptation shall be, which shall try all them that dwell upon the earth: Therefore tis not a day
Rev. 2.
10. *for Ephraim to vex Judah, nor Judah to vex Ephraim,* but every one of us in our places to meditate on the Royal
Jam. 2.
8. Law of Love; and very profitable will it be for us to be looking into the Prophecies of the last times, and to be learning of obedience, that being fore-warned we may be fore-armed against the storm comes, for who may abide
Mal. 3.
2. when he appears, but such who have been the faithful followers of the Lamb? and they alone shall come to
Rev. 14.
1. enjoy that glorious Paradise, that was lost by our transgression,

To the Impartial Reader.

gression in the first *Adam*, and shall be restored again by the Lord *Jesus*, into the primitive glory at his second and glorious appearance and Kingdom, which God the Father will give unto his Son *Jesus*, which is the man from Heaven, whose heavenly Paradise will far exceed the Paradise of the Earth, and be far more glorious; it is that *New Jerusalem*, the Walls thereof are garnished with all manner of pretious stones, the Streets thereof are pure gold, as transparent glass; which Paradise shall not be of the Earth nor from the Earth, nor of a carnal mind, as is shewn by the Author in this Book, and yet it shall be placed upon the Earth; for, *It shall come down out of Heaven from God*; being that City which the faithful Patriarchs look for, which has a foundation, *whose builder and maker is God*, and it shall be the glorious habitation of Christ in the day of his reign. The sight of this City by faith in the Promises of God, made the holy men of old to acknowledge themselves to be but strangers and Pilgrims on the Earth, and to seek a better Country. It was that glorious Inheritance that *Moses* saw when he slighted *Pharaoh's* royal Court and Daughter, choosing rather to suffer Affliction with the Lords People here, than for to enjoy the pleasures of sin for a season; and so come short of the Inheritance hereafter.

From hence Observe,

That those who will follow God here, must look for their Reward hereafter.

For our blessed Lord saith, *Behold I come quickly, and my reward is with me, to give to every man as his work shall be.*

There-

To the Impartial Reader.

Therefore one word unto the World, to poor sinners, for my Lord and Master had a tender love to such. The time would fail me to tell you what he underwent for you, who wept over *Jerusalem*, saying,
Luk. 19 *Oh that thou hadst known in this thy day the things belonging*
42. *unto thy peace.*

Sinner, through grace it is yet thy day. *England*, it is yet thy day. *London*, it is yet thy day. It is yet your day Rulers. Oh that you would be perswaded to begin to learn those things that belong to your peace; break off your sins by repentance, for it belongs to your peace. Kiss the Son lest he be angry with you, for it belongs unto your peace: Beg of God to give you faith in the Promises, for it belongs to your peace: For
Ro. 5. 1. *being justified by faith, we have peace with God.* Come learn obedience to Christ, for it belongs to your peace. Leave off breaking up the Meetings of the Saints, and persecuting of them, for it belongs to your peace. Break off the banishment, imprisoning and hard using of the People of God, for it belongs to your peace. *Wash*
Isa. 1. *you, make you clean, and put away the evil of your doings;*
16. *cease from all these evils, from blaspheming, swearing, reproaching, and learn to do well,* for it belongs to your peace; for God will reckon with you for it. I will not be long before it be hid from your eyes, and then you
Prov. 1. will call, but God will not hear, you shall cry, but God
24, 25, will not answer, but *will laugh at your calamity, and*
26. *mock when your fear cometh as desolation.* Therefore be invited to come and embrace the Lord Jesus, and the Lord give you understanding in what is here presented or enclosed, and in all the truths of God, for you here will read what it is to be Carnally Minded,
Ro. 8. 7. and how such as live in the Carnal Mind must never expect.

To the Impartial Reader.

pect to live with Christ ; therefore examine, try, and learn to know how to be Spiritually Minded, which will produce Eternal Life with Christ, in that Kingdom here treated on, and in the Father's Kingdom to all Eternity,

Which is the desire of him who is the meanest in God's House, the lowest of all Saints ; yet through grace, a lover of Righteousness, and a friend to *Zion*, and a well-wisher to all Truth, a Brother to all that love Christ in sincerity,

The 16th. day of the
11th. Month, 1662.

John Glyde.

To all who love the Lord J. sus in sincerity,
and who desire to be Faithful followers of
the Lamb; Grace, Mercy, and true Peace
be multiplied.

Dearly beloved in the Lord,

Among many of the Providential appearances of
the Lord to me, I judge this to be none of the least,
that I should speak by Epistle in Print, which
was the least of my thoughts. Surely Saints, the
Lord is about to speak, when he opens the mouths of Babes
and Sucklings, Psalm. 8. 2. And seeing God hath put
this opportunity into my Hand, I shall endeavour to deal
Faithfully between God, and you, and my own soul: And
so I shall crave your patience, to consider three or four
things which the Lord hath put into my Heart, to commend
to your consideration. Me-thinks I hear the Lords people
speaking in the Language of them in Isa. 21. 11. Watch-
men, What of the Night? Give me leave to whisper a-
mong you, O ye Saints, among the loud cry of your Watch-
men, that the Lord speaks at this Day, four-fold, (that is
to say) four things God speaks to be our work at this
Day.

First, *The Voice of God at this day bespeaks you, Oh ye
Saints, to Act Faith,* 2 Chron. 20. 20. And hear O ye
Saints, pray as the Disciples, Luke 17. 5. Lord increase
our Faith, for if we believe, all things shall be possible,
Mark 9. 23. Hard things shall be made easie, Heb. 11.

from

To all who love the Lord Jesus in sincerity.

from the 33. to the 38. Yea, the crooked wayes shall be made streight, rough wayes smoothe; and whilest we are going in this Wilderness, to comfort us, Faith will give us a view of the Good Land, Heb. 11. 1. Yea, it will lead us up to the top of Mount Nebo; yea, let me say as David, Psal. 145. 11, 12. Consider, Faith is that which Honours God, that God hath engaged himself to honour them who honour him, 1 Sam. 2. 30. Faith will tell us, He will never leave us nor forsake us; Faith will prevent despair in our Souls, Psalm. 27. 13. We should faint, if we did not believe to see the goodness of the Lord, in the Land of the Living; Faith will teach us, that all things shall work for good, Rom. 8. 28. Faith will help us to know that our Redeemer lives, John 19. 25. and to say with Thomas, My Lord and my God, John 20. 28. What should I say more? it is pretious, 2 Pet. 1. yea, it is very necessary, Heb. 11. 6.

Secondly, The Voice of God speaks us to be patient; and therefore O ye Saints beg patience, let it have its perfect work in your Souls, James 1. 4. Patience will gain thee a look from God, when frowardnesse will make him stand a-loose off; it is that will make a long way short, James 5. 7, 8. The Spirit of patience is opposite to a murmuring frame of Spirit. (Mark) Israel got nothing by a murmuring Spirit, Psal. 106. 23, 29. Patience will prevent from tempting God, and smitting of God; it will help thee to submit to the Lord, and it will teach thee to know that the Lord is just in afflicting, Mich. 7. 9. Remember the Counsel of your Lord, Luke 21. 19. In your patience possess ye your Souls.

Thirdly,

To all who love the Lord Jesus in sincerity.

Thirdly, *The Voice of God speaks us to love. And O ye Saints, How ought you to love one another? Oh! that this Grace of love might abound in your Souls: John saith, Love is of God, 1 John 4. 8. Hea, he that lovess not his Brother, hath not the love of God in him. Consider O ye Saints, it become the Servant to be obedient to his Master; hark Christians, it is the command of your Lord, to love one another, John 15. 12. Would you be accounted the Friends of Christ? then love one another: Saints, there lies the greatest engagement in the World upon you to love.*

1. *The Father hath loved you, he chose you out of love, Ephes. 1. 5. Hos. 14. 4. John 3. 16.*

2. *The Son hath loved you: Oh! height of love; Christ's love to us, was self-abasing love, Phil. 2. 7. compared with Prov. 8. from 22. to 31. it was wrath-appeasing love, Ephes. 2. 14. it was a Justice-satisfying Love, Mat. 27. 46. It was bleeding Love, Luke 22. 44. Heb. 9. 12. It was dying Love, Rom. 5. 6, 8.*

3. *The Spirit Loves you, 1 Cor. 3. 16.*

What shall I say more, they all wrought equally in the Work of our Redemption and Salvation, and this was Love again. Oh ye Saints! consider, The World hates you, John 15. 18, 19, 20. Oh! therefore love one another; it is enough Saints, the Lord whips you, but that is love too, Heb. 12. 6. But consider, the Enemy hates, therefore do you love; let not Saints be smiting one another, that is the work of the unprofitable Servant: Oh! let not Saints come under this reproof, to afflict the afflicted, Zach. 1. 15. Sion is now in the Furnace, and Saints, it is the great design of God to burn up this dross, the want of love, Zeph. 3. 8, 9. What shall I say more? O love the Lord all ye his Saints, and ye who love the Lord love one another.

Fourthly,

To all who love the Lord Jesus in sincerity,

Fourthly, *The Voice of God at this day, speaks Saints to be Humble.* Dost thou hope to be exalted Saint? then be Humble, Psal. 113. 7, 8. Numb. 12. 3. Wouldst thou have the Commendation of God? then lie low, humility will help thee to say, less then the least of all Saints, *Ephes. 3. 8.* Would you O ye Saints be taught of God? be Humble; Would you have God to dwell with you? be Humble; he takes care to revive the Humble. I shall have done, onely begging, that God would imprint that word upon all our Souls, *Phil. 2. 3, 4.* Let nothing be done through strife or vainglory, but in lowliness of Mind, let each esteem others better then themselves.

A Word to the Faithful Unbyassed Reader, as to the ensuing Treatise.

Friend, Thou wilt find those things contained in this Treatise, very soundly and solidly handled; thou wilt find but little of the enticing words of mans Wisdom, but doubtless thou mayest find much of the Teachings of God in plainness of Speech. As to the Author of it, I have this to say, That he hath been in the Furnace, wherein I hope, he hath lost much dross, and so is become a Vessel more fit for his Masters use. Reader, What thou readest, weigh in the Ballance of the Sanctuary, and thou wilt find, God speaks much by it. If thou gettest nothing, blame thine own heart, for the Heart of man is deceitful; If thou art a gainer, give God the Glory, and let the Author have thy Prayers. The Treatise discovers the Carnal Mind, what it is, and to what it leads; If thy Heart be Carnal, tremble, and be timely warned; if by it thou findest thy self in a Spiritual Frame,
beg

To all who love the Lord Jesus in sincerity.
beg of the Lord to keep thee so. To conclude, be like the Noble Bereans, which were more Noble than they of Thessalonica; why? because they searcht the Scriptures, to see if those things which were spoken by Paul, were so. Now the God of Grace, fill you with streams from that full Fountain the Lord Jesus Christ.

So prayes he who is the least of all Saints, begging as he stands in need of a great part of your Prayers,

Benjamin Minzes.

The 16th. day of the 11th,
Moneth, 1662.

The

The AFFLICTED and RETIRED
Man's Meditations;

Concerning the
EXCELLENCY of the SPIRIT, &c.

A Discovery of the Carnal Mind.

ROMANS 8. 5.

To be Carnally minded is Death, but to be Spiritually minded is Life and Peace.

I Shall omit what might be spoken unto the Verses going before my Text, and immediately come unto the Words here mentioned to be spoken unto; From whence two Things may be observed for the opening of the Words.

First, The blessed Apostle makes mention of a twofold Mind, and the Events thereof; First he speaks of the *Carnal Mind*, and tells us that tends to *Death*.

Secondly, And when he comes to speak or make mention of the *Mind truly Spiritual*, he tells us that tends unto *Life*, yea, such a kind of Life which is attended with *Peace*.

From the first Branch of the Text, this general Position I shall lay down, to be soberly and seriously weighed and considered.

Doct. 1. *That such Persons who live in, or feed upon the Carnal Mind, are under the Sentence of Death.*

For the clearing of this Truth, we shall endeavour to prove three Things: *First*, What it is to be *Carnally Minded*. *Secondly*, Lay down *Helps* to prevent our Carnal Mindedness. *Thirdly*, We shall also endeavour to lay down the *Danger* that those

A Discovery of the Carnal Mind.

~~those Persons are in, that are Carnally Minded.~~

The first Description of the Carnal Mind.

First, *To be Carnally Minded, is to have our Affections or our Heart settled on things that are below.*

Such a Carnal Minded man was the rich man we read of in the Gospel; who said, *This will I do, I will pull down my Barns, and build greater, and there will I bestow all my goods, and will say unto my soul, thou hast much goods laid up for many years; Take thy ease, eat drink and be merry.* But carnal minded persons, may do well for to hearken a little to what God shall say in the midst of their Cups and carnal Jollatry; Oh! shall not such a word as this from God strike thee into astonishment? when he shall say unto thee in the midst of all thy carnal pleasure, thou must be gone and leave all, *Thou fool, this night thy soul shall be required of thee:* What wilt thou do then, when in the midst of thy merriment, thou shalt hear of Imprisonment; and in the midst of thy present joy, thou must have thy joy turned into perpetual sorrow, *where there is weeping and gnashing of teeth for evermore?* when God shall say unto thee for thy Carnality, *Thou shalt perish to all Eternity.* This may teach us for to beware of a carnal frame of heart.

The second Description of the Carnal Mind.

Secondly, *To be Carnally Minded, is to have our Minds running out unto that which tends unto the Dishonour of God.*

Of such the noble Apostle speaks of with great sorrow of heart, yea with bitter tears, *For many walk of whom I have told you often, and now must tell you weeping, that they are enemies unto the Cross of Christ; whose end is Destruction, whose God is their Belly, whose glory is their shame, who mind earthly things.* So, that which may be gathered from hence is, That a carnal frame of Heart, is not only a God-dishonouring, but a Soul-destroying frame; and it doth not only tend unto the great dishonour of God, but it is that which is also prejudicial unto a Christians good. The carnal Mind is a means for to enlarge our love to the creature, and so thereby weakens our love to the Creator: it is that which weakens our Affections to the things above, and strengthens our Affections to the carnal things that are below.

But

A Discovery of the Carnal Mind.

3

Objection, But if it be Objected, That it may be proved, that the best of Saints have been, and still are guilty of the Carnal Mind.

Answer, To this I Answer, It is not that which is commended, but rather condemned; yea, though it be found in a dear child of God.

Something to the purpose you may observe in David, though without doubt he was a good man, yet interrupted by a bad mind, which did not onely prove destructive unto David's Communion, but also dishonourable unto David's God, namely, in the matter of *Uriah*. But note a word by the way, When once the man comes to have a true sence of the evil, he witnesseth a heart truly broken, with bitter sighs and tears for the same, that so his mind is altered, and the man is changed.

Psal. 51
9.
ver. 10,
ver. 11.
Psa. 51.
7, 8, 9.

The third Discovery of the Carnal Mind.

Thirdly, To the Carnal Mind, is to have our eyes fixed upon Carnal Objects, which doth wholly take off the Mind from God.

The Carnal Object is that which satisfieth the lust of the eyes, or that by which the Carnal Mind is fed and kept alive; and for to fulfil the lust of the flesh, is for to fulfil the Carnal Mind, which mind is of the world; and while persons are in such a state, let them profess what they will of Christ, they are wholly ignorant of him, and witness not his Power, but do still live in the Carnal Mind, in the lust of the flesh, and are of the World. Of this the Blessed Apostle treats very plainly, saying, *All that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life, is not of the Father, but is of the world*; Therefore in truth, if we would not be counted those that are of the world, though in the world, we must then learn to get above the world, and no longer live in the Carnal Mind, but fix our eye upon Objects far beyond what the world can afford, and the more we get into a Spiritual Frame of Heart, the more we shall be out of love with the Carnal Mind, and by experience, shall feelingly say with the Apostle, *That in my mind I serve the Law of God*. Oh then, and not till then, will Carnal Objects prove thy burden, and not thy delight.

1 *John*
2. 16.

Rom. 7:
28.

A Discovery of the Carnal Mind.

The fourth Discovery of a Carnal Mind.

Fourthly, *To be Carnally minded, is for to have the Mind exercised upon sinful concernments, so the Life thereby proves vain and Carnal.*

That so if you take the Carnal man into examination, you shall find, that he has not so much as a thought for God; What *Psalm 10* David speaks of the Wicked, may in this case be applyed; *The Wicked through the pride of his countenance, will not seek after God;* and the best character he can give of him, is this, *God is not in all his thoughts.* We may conclude upon it, that man may be truly counted Carnal, that hath not a thought for God in all his wayes; Therefore miserably Carnal may we conclude that soul to be, that doth at no time or season set his Mind on the things of God. The Apostle doth further speak in *Tit. 1.* this case, saying, *That unto them that are defiled and unbelieving, 15. is nothing Pure, but even the Mind and Conscience is defiled;* and being left in the Carnal Nature, it comes to pass, that they reject the Truth, and become opposers of it to this day; Now as *2 Tim.* *Jannes and Jambres withstood Moses,* so do these also reject *3. 8.* the Truth, men of corrupt minds, reprobate; or may be read, (of no judgement) concerning the Faith. That you see it is clear and evident, that the Carnal man doth place his thoughts upon Carnal concernments.

The fifth Discovery of a Carnal Mind.

Fifthly, *In a word, to be Carnally minded, is to walk in that Path which is attended with sin, which leads to the Chambers of Death.*

James 1 *For when lust is conceived in the Mind, it brings forth sin in the 15. life, and when sin is finished, it brings forth Death.*

That let the Carnal minded man go where he will, he cannot take one step but in much danger, and the farther he goes in his Carnal Mind, the deeper he falls into sin; and the more he sins, the higher he aggravates his misery; and if his Carnal Mind is not changed, and so leave him before Death seize on him, the man is for ever undone without recovery. Now all these things considered, it should make us dread the thoughts of being Carnally minded. So I proceed to the second Particular, namely, to lay down some Particular Helps, which may with the

Blessing

Means to prevent a Carnal Frame of Heart.

Blessing of God prevent a Carnal frame of Heart.

The first Means to prevent a Carnal Frame of Heart.

First, *Soul, wilt thou prevent a Carnal frame of Heart from seizing on thee? Labour and likewise endeavour to get thy heart in Heaven whilst thou art upon earth.*

It is that which is much the concernment of a Christian, to settle his Heart upon his Treasure; Now where is a Christians Treasure but in Heaven? therefore a Christians Heart should be in Heaven; Oh! this was the Blessed Doctrine that flowed from the Lips of our dear Lord Jesus, *where your Treasure is, there will your hearts be also*; It is usually seen in things Temporal, that where mens Treasure is, there is their Hearts; as for example, the Rich mans Treasure is his Riches, where is the mans heart? upon his Riches; The Honourable mans Honour is his Treasure, and his heart is upon it. Another mans Treasure is his Pleasure, and his Heart is settled there: so a true Christians Treasure is in Christ, and his heart is affected with none but Christ. It was the Fathers pleasure to enrich his Son with the Treasure of Wisdom and Knowledge, to the end that we might be enriched by him, *For of his fulness shall we all receive Grace for Grace*; Do we live by him, and shall we not be in love with him? Shall all our comforts and special enjoyments of Grace and Happiness flow from him, and shall not we live to him? Shall Dear Jesus protect us, and also bless us with Spiritual Blessings in Heavenly places, and shall we not own him to be our Sovereign Lord the King? Oh! shall Christ manifest love to us, and shall we manifest unkindness unto him? Shall Christ set his Heart upon us, and shall we set our Hearts upon any besides him? Oh! shall Dear Jesus be willing to give Royal entertainment to us, and shall we be unfree for to entertain him? Oh! what an unbecoming frame is this, that the Lord of Life shall vouchsafe for to stoop unto us, and what, shall we not bow unto him? Shall the Prince of Darkness have entertainment by us, and shall not the Prince of Peace have room in our Hearts? What Soul! is Christ free to die that thou mayest live, and wilt not thou live to him that died for thee? If this should be true, doth it not plainly appear, our Hearts are not where they should be, on Christ a Christians Treasure? Soul, learn to live more in the sense of his Love to thee, and

- and then it will grieve thee, that he is not more loved by thee ;
- Rom.* 8. labour to keep in remembrance the excellency of his love, the
 32. freeness of his Grace, the fulness of his Bowels and Affection,
Ho 14 and the everlastingness of his kindness towards thee, and then
 4. see whether or no, he will not be the object of thy love and
Jer. 31. delight continually : To get our hearts in Heaven, will conduce
 3. much to the weaning of our hearts off from the Earth. The
 more we exercise our thoughts upon Heaven and Heavenly
 things, the more we shall loath those things that are Carnal.
 Yea, the more we exercise our minds upon those things that
 are Spiritual, the less we shall mind the things that are Carnal ;
 and the more we set our affections on things that are above, the
 less we shall affect the things beneath. In a word, Soul, wouldst
 thou enjoy more the Spiritual, and less of the Carnal mind, La-
 bour for to carry thy self a stranger to that which is a stranger to
 Christ, and be not a companion for those that will not keep
 company with Christ.

The second Means to prevent the Carnal Mind.

If thou wouldst be set free or delivered from a Carnal Frame of Heart, exercise thy self then in those things that tend much unto the Honour of God.

- Prov.* 3. Study more the Honour of God, than thy own good; let God be
 9. Honoured by thee what ever becomes of thee : If thou wouldst
 1 *Sam.* have thy Heart kept from a Carnal Frame, be active for God,
 2. 20. labour for to promote the Works of Holiness, let every oppor-
 1 *Thes.* tunity be improved for Christ; and let our works be so mana-
 4. 4. ged, that in what we do, let us propound unto our selves such
 aims and ends, that may tend to the advancing of the Name
Jer. 13. and Glory of Christ, that it may evidently appear to the view
 16. of all, that our minds in such proceedings are not Carnal ; If
Acts 12 we would Honour God, in what we would do for God, let no-
 23. thing be attributed unto the creature, but let us set the Crown
 1 *Cor.* upon the Head of Christ ; If any thing be done that favours of
 1. 31. the Spiritual Mind, know that it is Gods own Work and Stamp
 in thy Soul, therefore ascribe all Glory to him ; are we redeem-
 ed from the Carnal Mind in any measure, the work of the flesh,
 or the old Nature ? then here is no cause of boasting for us, *For*
it is not by Works of Righteousnesse that we have done, but accord-
ing unto his mercy he hath saved us by the washing of regeneration,
 and

Means to prevent a Carnal Frame of Heart.

7

and renewing of the Holy Spirit, which is richly shed on us, through *Tit. 3.*
Jesus Christ our Lord. So that God hath left nothing to feed the *5, 6.*
 Carnal Mind with; but if we have any thing to Glory in, it is
 in the Free and Rich Grace of God in Christ, for it is by his
 Grace that we are justified, and not by our works, *It is by the* *Tit. 3.7*
Grace of God in Christ, we become Heirs according to the Hope of
Eternal Life; It doth much tend unto the Glory of God, and
 the preventing of the Carnal Mind, to give that Honour to
 Christ that is due unto him; and then it will appear that we so
 do, when we can lay our own Righteousness, or what ever it
 is that we can call ours at the Foot of Christ, and be found in
 him, not having our own Righteousness, which is by the Law, *Phil. 3.*
 and to be found in the Righteousness of God by Faith. Oh! this
 is that which tends to the Glory of God, when we thus advance *9.*
 Christ, and make him the top of our Glory, and not our own
 Righteousness; yea, this is that which is a great means to pre-
 vent the Carnal Mind.

The third Means to prevent a Carnal Frame of Heart.

Thirdly, The third Means by which we may prevent a Carnal
Frame of Heart, is, For to fix our eyes upon Spiritual Objects.

Oftentimes it is, that the eye affects the Heart; something
 we may conclude was in the way, that made *Job* enter into a *Job. 31.*
 League or Covenant with his eye; often it is so, and by experi-
 ence we find, that if the eye be affected with Spiritual Objects,
 the heart is engaged to those things that are truly Spiritual and
 Honourable; As for Example, When once the Spouse had
 got a true sight of Christ, She holds him fast and upon no terms *Cant. 3.*
 will part with him; A true sight of Christ, doth produce Spirit- *4.*
 ual desires in the Soul after Christ, that incomparable Object,
 that you may see is evident by what she doth express, *Let him* *Cant. 1.*
kiss me with the kisses of his Mouth; the Reason is at hand, for
his Love is better than Wine. A sight of the Excellency of *2.*
 Christ indears her heart much to him, and nothing short of
 Christ her dear Love, will give her content; that makes her to
 cry out, *Oh my Dove, whose dwelling is in secret, let me see thy* *Cant. 2.*
Face, and hear thy Voice! her Reason is, *for his voice is sweet,* *14.*
and his countenance is comely; Such is her Love to him, that
 she glories in him. And when she comes to speak of her Beloved, *Cant. 5.*
 she gives this relation of him, *That he is the chiefest of ten* *10.*
thou.

Means to prevent a Carnal Frame of Heart.

- thousand ; and if you come to comparisons, there is none to be compared with him among all the Sons of men. *Christ* is so beautiful to the Soul truly Spiritual, that there is not so much as a spot for to be found about him. Oh! when the Soul comes for
- Cant. 4.* 7. to cast up his accounts concerning him, it amounts to this, That Pretious Jesus, the onely Object of its hearts delight, is altogether lovely, full of beauty from head to foot. That we may
- Cant. 5.* 16. rightly understand who it is the has such an excellent approbation of, her language is, *This is my Beloved, yea this is my Friend.* Here is a lively Character of a Soul freed from the Carnal Mind, whose Affections are settled, and Heart is seated upon an Object very rare for delights, *whose Honour and Beauty is unparallel'd*: And that Soul that doth thus fall in love with
- Cant. 6.* 1. & 4. *Christ*, will fall out of love with all things short of *Christ*, so that this is the onely means to come up unto this Blessed Attainment, to have the mind freed from carnality, and truly exercised on things that are Spiritual.

The fourth Means to prevent a Carnal Frame of Heart.

Fourthly, *The fourth Means prescribed, by which we may get into a spiritual Frame of Heart, is to exercise our Thoughts on Spiritual Concernments.*

- Let us be much thinking upon what *Christ* hath done for us, and likewise considering what we should be doing for him ; the thoughts of *Christs* enlarged Bowels of Love and Mercy to us,
- Jer. 31.* 3. should be as food to us, that our minds might be feeding thereon ; and the more we exercise our thoughts thereon, the more
- Eze. 16.* 3. we shall take delight therein ; *Christ's* Love to us clearly seen and understood, is that which will draw out our love to him ;
- 1 John* 4. 19. *We love him*, sayes the knowing Apostle, *because he first loved us* ; the love of *Christ* is a drawing love : and when once *Christ* doth begin to draw by the cords of his Divine Love, the Soul will be then engaged to run after him, *Draw me, and I will run*
- Cant. 1.* 4. *after thee.* Oh! when he comes to witness Divine drawings from above, then will the Carnal Mind be banished out of the Soul, and the Soul is engaged in a new and better work ; it minds now a close pursuit after *Christ*, who is precious to him, and in his esteem ; and by Faith sees him so to be ; for to them that believe
- 1 Pet.* 24. *Christ* is Pretious.

If any should call this Truth into question, the Answer is
Nigh

Means to prevent a Carnal Frame of Heart.

2

nigh, wherein it doth appear, that Christ is Pretious.

First, Christ is Pretious in his Person, as was before expressed, and sufficiently proved.

Secondly, Christ is Pretious in his Power, and glorious works in the Soul, and it pleaseth the Father, that in him should all fulness dwell. *Col. 1.*

19.

In Christ is fulness of Love, fulness of Light, fulness of Peace, fulness of Liberty, fulness of Grace, and fulness of Glory; In a word, all fulness is in him the onely Beloved of the Father, who is full of Grace and Truth: So it is clear that Christ is Pretious. *1 John 17.*

Thirdly, Christ is Pretious in his Promises; there are given unto us exceeding great and pretious Promises, that we may be thereby made partakers of the Divine Nature; such promises that gives us a right and title unto the Kingdom. Oh Pretious indeed! *2 Pet. 1.* *Fear not little Flock, it is your Fathers good pleasure for Luk. 12* to give you the Kingdom. *33.*

Fourthly, Christ is Pretious in his Blood; Oh! it is pretious Blood, for it serves for the doing away of sin, *For we were not redeemed with corruptible things, as Silver and Gold, from our vain conversation, received by tradition by our Fathers; but with the Pretious Blood of Christ, as of a Lamb without blemish or without spot.* *1 Pet. 1. 18, 19.*

Fifthly, Christ is Pretious in his Word, so it is Recorded, The Word of the Lord was pretious in the dayes of *Samuel the Prophet*, when there was no open Vision. *1 Sam. 1. 3.*

Sixthly, Christ is Pretious in his Ordinances; Oh! it was that which made the Prophet *David* so much desire them, and long after them; *I had rather be a door keeper in the House of my God, then dwell in the Tents of wicked men.* And this pretious Prophet was so much in love therein, that he tells us his experience further in this matter, *One thing have I desired of the Lord, and that will I seek after, that I may dwell in the House of the Lord all the dayes of my life, to behold the Beauty of the Lord; and the Glory of his Temple.* *Psal. 27. 4.* And the more we enjoy communion with God in his Pretious Ordinances, the more shall we long and desire after them, as this Servant of the Lord did.

Seventhly, Christ is Pretious in his Rod, for when he comes to afflict us, his end is, to try us, that we might be found to

praise

Means to prevent a Carnal Frame of Heart.

- praise and Honour, for the Tryal of our Faith being much more
 1 Pet. 1 pretious then of Gold that perisheth: and though God try us by fire,
 7. it shall prove for our good and advantage, for by fire every mans
 1 Cor. work must be tryed of what sort it is; The end of God is, that
 3. 12. we might be found to Praise, and Honour and Glory, at the ap-
 pearing of Jesus Christ.

- Eighthly*, Christ is not onely pretious in his Rod, but in his
 Staff also; as he sees it good with his Rod for to correct us, so
 he hath his Staff also ready for to support us; Let David a man
 of choice experience be heard in this matter; *Though I walk in*
 Psal. 23 *the Vale of the shadow of death, I will fear no evil, for thou art*
 4. *with me, thy Rod and thy Staff they comfort me.* Now all these
 things considered, with the mind exercised therein, may be an
 excellent means for to prevent a Carnal Frame of Heart; Oh!
 1 Pet. 2. think much on the Excellency and Pretiousness of this Christ,
 7. then we shall experience the Carnal Mind to be absent, and in
 the room thereof Christ's presence, a Blessed Exchange.

The fifth Means to prevent a Carnal Frame of Heart.

Fifthly, Strive to walk in such paths which tend unto Holiness.

- An humble holy walking before God, is that which doth much
 conduce unto the Glory of God; and the Path of Holiness may
 Prov. 3. be called the Path of Pleasantness, Wisdoms Path, the Path of
 17. Peace; where there is much Peace, there is much satisfaction
 to the mind, but where Peace is wanting, the mind is distur-
 bed, but when once the mind is stayed on Christ, then the Soul
 comes for to witness peace in its perfection, the Soul may build
 upon it, for it hath a promise for it.

- Isa. 16. *Thou wilt keep him in perfect peace whose mind is stayed on thee,*
 3. *because he trusteth in thee.* Here you see a Sanctified Mind, or a
 Mind truly Spiritual, is a Mind that is accompanied with true

- Peace; and that Soul whose mind is stayed on God, is one that
 Psal. 93 walks in the Path of Holiness; holy walking, tends to the pro-
 5. moting of the Spiritual Mind, and the more we walk in the Path

- of Christ who is the true Wisdom, the more we shall see of
 Rom. 6. Christ, and find our minds exercised upon him; enter into exa-
 19. 22. mination, and tell me, whether you do not find your minds most
 at a distance from Christ, when you are travelling out of the
 Path of Christ; And it stands to reason, that when persons be-
 take

take themselves unto strange Paths that they should lose the true Way ; so while we walk in the Carnal Path, in reason it cannot be expected we should find out the Spiritual Habitation; the strange Path, is the *Carnal Mind*, beware of it therefore, for if we walk with our minds truly Spiritual, we shall come to witness a change in the mind, which begets a change in the Will, a change in the Heart, in a word, a change in the whole man ; it may be expressed, a change from Earth to Heaven, from a *Crown of Grace* unto a *Crown of Glory*, that he that runs may see, the Soul that finds out the Path of Holiness, and walks therein, is not the same he was ; for before his mind was Carnal, but now Spiritual, before any low, poor beggarly thing would content him ; but now none but the choice things of Heaven will be satisfaction to him ; before the man was changed, he could satisfy him self with a bare hearing of *Christ*, but now he can have no Peace, unless he hath a true sight of him, and a Heavenly smile from him, with the truth of his rich Grace shed abroad in his Heart ; It is evidently seen, the man minds those things that are above, and not the things beneath ; for speak of what you will unto him, if you speak not of *Christ*, or things appertaining unto his Kingdom, all you say, is not minded by him ; that so you may plainly see, the Path of Holiness is an excellent means for to prevent prophane's ; and thereby the mind comes to be changed or Spiritualized ; and be in the company of such when you will, that walks in the new mind, you shall hear much of Heavenly Breathings flowing from them, which argues the man for to be spiritually minded. So I have done with this particular also, and proceed unto the next, if duly weighed, and soberly considered, You may behold the Sad and Dreadful state and condition of the carnal minded Man, which is seen in these following particulars.

The first Dreadful State of the Carnal Minded Man.

First, *The Carnal Mans State may be reckoned miserably sad, for as much as God writes death and woe upon all his Carnal Wealth.*

Wo unto you that are Rich, for you have received your Consolation ; a sad doom. Soul, thou hast, its true, as much of the good things of this world as thy heart can desire, but it is not given thee in mercy, but in wrath, for it is attended with woe.

Luke
6. 26,

The Dreadful State of the Carnal Minded Man.

Thou hast thy All, and all that thou art like to enjoy, and didst thou cast up thy accounts narrowly, it would amount unto misery : For man, Oh consider ! where is thy hopes but on things that perish ? if so thy accounts are already cast up unto thy hand by a skillful Arithmatician, *Paul by Name*, who saith in plainness of speech, *If in this life onely we have hope in Christ, we are of all men most miserable* ; If in this life onely thou hast thy consolation, thy best estate is misery ; and what is like to be your sentence, you have already left upon record, *Go to, rich men, weep and howl for your miseries that shall come upon you ; as for your riches, they are corrupted, your Garments are moth-eaten, your gold and silver cankered, and the rust of them shall be a witness against you, and shall eat your flesh as it were with fire ; and you have heaped up treasure for the last dayes ; thus you may see the Carnal rich man will be but in a poor low and miserable condition, for riches professe not in the day of wrath.* Oh ! what will all Carnal Minded men do then ? for no coin will pass at the last day for currant, but that which has the true stamp of Grace ; it must be Grace in Power, and not Grace in pretence ; it is not riches but righteousness then will deliver from death, namely, the second death, of which the first is not to be compared thereunto ; and what will rich men do ? for your riches will appear as a witness against you , and the thoughts thereof will be a terror unto you ; thy rich cloathing, sumptuous living , negardly and hard dealing to Gods poor *Lazars*, will appear in judgment against thee ; And thou which wouldst not afford a crum for the relief of Gods poor in the time of thy life, shalt not be afforded a drop of Water, for the cooling of thy tongue in the time of thy torment. In a word then consider , to be Carnally Minded, though outwardly rich, is to be in the state of misery, and inwardly poor.

The second Dreadful State of the Carnal Minded man.

Secondly, *As God will pronounce woe to the Carnal mans wealth, so God will likewise blast the Carnal Mans Honour or Reputation in the world.*

Do they for the present seemingly prosper, that are workers of iniquity ? let us then consider what is our duty, by no means fret, but with patience wait, for God will soon put an end unto their Carnal Honour and Glory ; and though they seem to flourish

flourish like the grass, the Lord will cut them down, and they shall wither like the green hearb; so that the Carnal Mans Honour is here to day, but gone to morrow; grudge them not their Portion, for alas it is their all, and that all which is soon blasted and gone; It is true, the Carnal Man is in Honour, but he understanding not the Honour of God, he is like the beast that perisheth; so take the Carnal Honourable man at the best, he is but like a beast, and though he hath that which the world calleth Honour in the little time of his Life, he must have that which is in the account of God called dishonour in the hour of his death, namely, his Portion will be perishing; take then the man whose Honour is Carnal at the best, it must perish, and the man shall go away like a blast; and the best account the Prophet can give of Worldly Honour, is this, *Surely men of low degree are vanity*; and when he comes for to speak of men of high degree, the best he can say of them or their Honour, is, *They are a lie*; and when he had gone the best way for to find them out, putting of them in the Ballance, there he finds them altogether lighter than vanity; that so, make the best of that Honour that some men will have, though they lose their Souls with the gain thereof, it is but a vain thing, for God himself writes death upon it, and then I pray tell me, what is the state of that man but misery?

Psalm. 37. 2.

Psalm. 49. 20.

Psalm. 62. 9.

The third Dreadful State of the Carnal Minded man.

Thirdly, *As God doth send a blast upon the Carnal Mans Honour, God will likewise write Death upon the Carnal Mans Pleasure.*

A pleasurable or delicate Life, so called by some, is a dangerous kind of living apprehended by others; that which by some is counted outward pleasure, by others is witnessed to produce inward danger; for to speak best or the most we can, of such as make pleasure their Life, are but dead while they live, for so saith the Apostle, *She that liveth in pleasure, or may be read delicate, is dead while she liveth*: worldly pleasure is that which tends unto sorrow; ye have lived in pleasure on the earth, and been wanton. Oh but man! mind the end of such a kind of Life, and then tell me what men get by their pleasure, when they have nourished their hearts as in the day of slaughter; if such who swim in worldly pleasure (while others are oppressed, and 5. their

1 Tim. 5. 6.

Jam. 5. 5.

- James* 5 their Conciences burdened) would consider, *the coming of the Lord draws nigh*; sure it may induce them to some serious and sober consideration, of what will become of them in this Day of the Lord, when they shall be Arraigned at the Bar of his Judgment Seat, and there be charged by the Judge himself, as one that is a lover of pleasures more then a lover of God; wilt not thou be forced to cry, Guilty my Lord, and so pass under the Dreadful Sentence of Eternal Death, without remedy, as being one that is Convicted, Judged, and Condemned, whose portion will be misery to all Eternity. Oh! should not the consideration of these things that will certainly come to pass, sooner or later, disengage our hearts from Worldly Pleasure, to be seeking after the Heavenly Treasure: I shall close this Particular, with the seasonable words of the Evangelical Prophet *Isaiah*, which is pertinent to this Case, the Lord grant it may be cordially imbraced and entertained by us.

Isaiah Therefore hear now this, thou that art given to pleasure, that dwellest carelessly, that sayest in thy heart, I am, and none else besides me; I shall not sit as a Widow, neither shall I know the loss of Children. Oh! that we may candidly consider the Answer of God in this Matter, to such created Comforts that we heap up unto our selves.

vers. 9. But these two things shall come unto thee in a moment, in one day; the loss of Children and Widow-hood, they shall come upon thee in their perfection, for the multitude of thy sorceries, and for the great abundance of thy enchantments.

ver. 10. For thou hast trusted in thy Wickedness, thou hast said, None eye seeth me: Thy Wisdom and thy Knowledge, it hath perverted thee; and thou hast said in thy heart, I am, and none else besides me.

ver. 11. Therefore evil shall come upon thee, thou shalt not know from whence it riseth: And mischief shall fall upon thee, thou shalt not be able for to put it off: And desolation shall come upon thee, which thou shalt not know.

All these things considered, it must needs be concluded, the condition of such whose state is Carnal, to be sad and Dreadful.

The fourth Dreadful State of the Carnal Minded man.

Fourthly, As the Lord doth write the Sentence of Death upon the Carnal mans pleasure, so he doth likewise write death upon all the Carnal Mans gain.

The Dreadful State of the Carnal Minded Man.

13

¶ The Carnal Rich Man, begins to settle his abode in what he hath, and begins to lay down his Resolution, what he is intended for to do; his Riches flowes in upon him, and the mans Intentions are for to build up, but Gods Design is for to pull down; the Carnal Man concludes to settle his Heart upon what he hath got, or incroached unto himself; but God is resolved in the midst of all his Jollatry, to summons in his Soul by the messenger of death, and then the poor man must be gone, and leave all his Wealth behind him; and the man is like to be at a dreadful loss, Soul, Body, and Carnal Gain, all at one clap; and God's approbation in this matter, is, *He that layeth up Treasure for himself, is not Rich towards God.* Ln. 12.
16.
ver. 17.
ver. 18.
ver. 19.
ver. 20.

And he that will be rich, who ever is poor, and make no conscience how he gets his Riches, shall be Poor when others are Rich, that with a good Conscience have got their Riches. ☞

That Person that gets outward gain with the loss of a good Conscience, will find when he comes to cast up his accounts, that he is a great looser by the bargain, and his losse will not prove small, but very great, namely, the losse of the best Commodity he hath; namely, his pretious Soul: our dear Lord doth reason out the matter with us; *For what is a man profited, if he gain the whole World and lose his own Soul?* That man that gains the whole world with the loss of his Soul, the man will prove an emenent loser in the end, a broken Merchant, who will never be able to trade more; for if the Soul be lost, the man's quite undone for ever, whose Condition must needs be dreadful. ☞
Matt.
16. 28.

The fifth dreadful State of the Carnal minded Man.

Fifthly, *In a word, God writes Death or a Curse upon all the Carnal mans Injoyments.*

Let the carnal Man be in the City, he is cursed there; if he be in the Field, he meets with a curse there; if his Basket and Store should Increase, it's attended with a curse; yea, though he should injoy the fruit of his Body, and the fruit of his Land, the increase of the Kine, with the flocks of Sheep, yet a curse is writ upon them all; yea, what ever he shall set his hand unto for to do, the man meets with a curse: That on the man who is in this Estate may be writ *Magor Missabib*, that is, *Jeer*, 2. *sent round about; For behold I have made thee a Terror unto thy Self;* Deut.
28. 16.
ver. 17.
ver. 18.
ver. 19.
ver. 20.
Jer. 2.
3, 4.

- Self ; or this man may be called *Ichabod*, which signifies, *There is no Glory, or the Glory of God is departed from thee* : Woe unto that People or Nation from whom God is departed ; the Ark of God was the strength and glory of *Israel*, and while the Ark was missing, *Israel* could not conquer his and God's Enemies : So the Ark of God's Promises is our Strength and Glory, in which God is engaged to us, and we engaged to him ; so long as we can find the Promises with us, we shall conquer over our potent Enemies ; but if the Promise stand in right opposition against us, then woe to us, that man then may be said to be in a state of misery, that doth live and die in the Spirit of Carnality, and the man must die to all Eternity. Now all things considered, argues the carnal minded Mans end to be sad and dreadful, when God shall pronounce a Curse instead of an Everlasting Bless upon him.

The first Use of Exhortation.

- Is it Death to be *Carnally Minded* ? be exhorted then oh poor Sinners for to make out after Christ, to the end he may spiritualize thy Affections : Oh ! take not up thy Rest and abode short of Christ, he'll teach thee to settle thy Affections upon better Objects, than the beggarly things of this Life, upon the Soul-innobling Object, namely himself, who will be thy help and supply in all Conditions : Oh ! let us consider, what is there here below, that our hearts should so much delight therein ? all the Honour, Riches, and vain Pleasures of this Life, or whatever the world can afford, cannot procure one dram of true Peace, or Refreshment upon a death-bed, or in the great and dreadful day of the Lord : Oh ! Why is it we should delight in that which will not redound unto our good ? this may be a means for to help us for to think upon the precious things of Eternity, the Honour and Glory that our Lord Jesus will invest his with in his heavenly Kingdom, the Riches of Eternal Life, with the unsearchable Pleasures of Heaven for ever. The meditation of these things may conduce to the begetting of a better frame of heart, than yet we have attained unto, with the blessing of God ; Oh ! then shall we have our Minds run forth unto the honour of God, and the promoting of his Kingly Power and Dignity : Oh ! let us labour for to get our eyes fixed upon those Objects that are truly spiritual, then at last we shall attain to a true delight in spiritual

tual things; we then shall be set free from the bondage of a Carnal Mind, and have our Thoughts free for God, to promote him as our Lord and King; Oh! then we shall witness the Carnal Mind our burthen, and we shall then imploy our selves on heavenly matters, and heavenly concernments; then we shall not give our Affections that scope and liberty to run, as afore-time, but they shall come up unto the bonds and limits of the Spirit: Oh! we shall then every day feel the living streams of heavenly Refreshments, come in with such power and authority, that the filthy Mud and Mire of the Carnal Mind, shall be washed quite away, and driven out with the Stream or Tide of God's divine Floods, which shall come in his sanctifying Spirit, which will be our guide, to leade us into the lovely path of true Holiness; where we shall meet with entertainment from the King of Glory, who will bid us welcome into his Dominions, and make us Citizens of his Metropoliton City, the new *Jerusalem*, being set free from our Carnal Mind; we shall then be trading in a new Calling for Heaven, where we shall get Riches in abundance in an honest Mind, such kind of Wealth that none can rob us off. Oh then! Who would abide in the Carnal State to be undone for ever, when there is such free trading for Heaven, for all that are made free by Christ? For, *if the Son shall make you free, then are you free indeed.* Oh come Dear Hearts! let us use all lawful endeavours, for to get our Hearts in Heaven more, and then we shall affect the perishing things of this world less; Oh! let us walk more to the honour of God, and then we shall wound our poor Souls less; let us fix our Eyes upon those things that will redound un o our Spiritual advantage, and then we shall feel the Carnal Mind departing and giving up the ghost: Come let the sweet and choice Concernments of our dear Lord, take up our Hearts more, and then we shall be intangled with the Carnal Mind-less; Let us strive to walk in the lovely Path of Holinesse more, and then we shall count it an undervalument to us, to venture the hazard of our pretious Souls in the crooked path of the Carnal Mind, where there is nothing but a wound to be had, and Death at last; Oh then! it is that we shall bid farewell unto, Carnal Friends, and Carnal Things, when God comes to take up his aboad in us, and shew to us the danger thereof: Oh! let this be much upon our Hearts, to find out some way, by which we may be enabled to shake off

1 Pet.

2. 11.

Rom.

13. 14.

Eph. 2.

19.

Heb. 12

22.

John 8.

36.

The Application.

this Beast, namely, the Carnal Mind, that makes us to swell up with the Poyson of Sin of all kind, and in danger to die for ever; Oh! come unto Jesus Christ, and he will be thy help in this great Work, and will set you free from the bondage you meet with by the Carnal Mind.

The second Use of Information.

- This may inform us of the dismal State, and miserable Condition of such who live and die in the Carnal Mind; although God doth lend them outward Wealth, yet he writes Death upon it, and Woe also: That Man is in a sad State that is Rich, but
- Prov.* not Rich towards God; alas, *Riches makes themselves Wings,*
 23. 5. *and in a moment flie away*: Oh! where is the poor man then? left in the mire, his Riches will stand him in no stead in the day of Wrath, when God shall pass the dreadful Sentence of Death upon him: Oh! how should this be as an Alarm before the judgment
- Prov.* Day unto us all? it may serve for the beating up of the Quarters
 11. 4. of the Carnal Men of this World; Oh! that it may be a means for to drive us out of our Carnal Security, to make sure of a right grounded Evidence for heaven; for no Evidence will pass in the day of the Lord, but that which is sent by the hand of Christ, and sealed by the Spirit: What Christ said unto *Jerusalem*, I shall say unto the Carnal Men of this World; Oh! that
- Luke* you would consider in this your Day, the things that tend unto your
 19. 42. Peace, before they be hid from your Eyes: Oh! when will it once be, that thou mayest shake hands with all thy Carnal Wealth, and bid adew unto it all; yea, with a cheerful Heart, say unto it farewell, and say I have found out a better Friend, that will stand me in more stead. Oh! a Pearl of great worth, that will make me rich for ever; and oh that thou wert once forced for to say, I would not be without Christ for a thousand Worlds: Oh! that this might be the Language of a Carnal Man, when he finds his Heart Running out to Carnality, giving of himself an heavenly check; What is thy meaning Soul? what! undo thy Soul for a trifle! what! for a little Honour, and Worldly Estimation? when thou hast done all, wearied out thy Body, and hazzared thy Soul to all Eternity, and when thou hast got all thou canst get of the World, why, thou hast got that which will melt away like Snow; yea, let me tell thee also, upon the best of worldly Injoyments, God hath writ Woe thereon: Oh! What

What good will our outward Honour do us, when we must look
 the Judge in the Face, and be accountable unto him how we
 came by it? with our Consciences flying in our Faces, as a
 swift witness against us, in the Day of Christ; I leave it unto the
 Right Honourable, that are so titled in this World, to con-
 sider. This may inform all Carnal men, that take pleasure in all
 Worldly Delights and Pleasure, that God hath writt upon that
 also. Oh Soul! What a miserable man wilt thou be, when
 thou shalt swim in thy Pleasures to Hell? It is not thy Wealth,
 Honour, nor thy good Friends that thou hast boasted in, in the
 Day of the Lord, will stand thee in any stead. Oh! if thou
 dost not make Christ thy Friend here, thou art undone man for
 ever; when God shall accuse thee, thy Conscience Condemn
 thee, and thou lying under the sentence of a Severe Judge: Oh!
 of what use will any thing that the World can afford be unto
 thee? Oh! let a word of Counsel be acceptable unto thee then,
 and make hast after dear Jesus, and cleave and cling about him
 for a better Heart, and better Pleasures, or else Soul thou must
 go into the Pit, where there will be no ransom found for thee;
 whilst thou remains in the Carnal Mind, thou art going thither a
 pace, in a full career to *Hell*; Oh man! thou art near the end
 of that uncomfortable journey, and not sensible whither thou art
 a going; The Lord awaken such with the powerful Raps of
 his Spirit, and give them the Portion of an awakened Consci-
 ence, with the gift of a better Heart, and then it is, that thou
 shalt attain unto a better Mind.

Jam. 5.
1.Psal. 9.
17.

Isa. 33.

15.

Gen. 3.

8.

Rev. 6.

16.

Numb.

32. 23.

Alas man! upon all thy ill-gotten goods, and unlawful gain
 that thou hast got with a debited Conscience, God writes
 Death, yea upon the Posts of thy Doors; And where art thou
 then man! What will become of all thy Gain of Oppression
 then? when God shall enter into judgement with thee, when
 thou shalt go about to hide thy self with thy Father Adam, God
 will find thee out: There is no Mountain will hide thee from the
 presence of the Lord then, nor when thou betakes thy self unto
 the Rocks, shalt thou find them a sufficient shelter to thee, for
 go where thou wilt, thy sin will find thee out. Poor man, thou
 hast got a very bad bargain of it, for thy rising up early, and go-
 ing to bed late, and eating the bread of carefulness; when at
 last thou must by Gods everlasting decree, turn down to Hell
 for ever. Truly, that man is but a miserable poor man, that

- is outwardly rich, but inwardly poor ; that hath for many years took care to feed his Body and live deliciously, and in the mean time hath starved his Soul. Oh ! that the Lord would awaken such persons, that they might not sleep the sleep of death, but consider the Day that will overtake them as a Thief in the night, before it be too late. Oh ! that such would go to Christ, and intreat his favour, to reconcile them unto the Father ; and as a token of his love, be very earnest with him, for to bestow upon them the earnest of the Spirit, as a Pledge and Token of his Favour, which will prove an excellent help unto them, to conquer and overcome the Carnal Mind, a Rock upon which thousands have split themselves in the world ; a Sand that hath sunk many into perdition ; Oh ! it doth much concern all persons that live in the Carnal Mind, to make no stay, but run with all speed, with the blind man of the Gospel, to Christ; as he brought his blind eyes to Christ, so do thou bring thy blind Mind, and intreat the Lord Jesus to enlighten thee, and help thee to a true sight of himself, to the end thou mayest have thy mind stayed upon him; without doubt, if thou seekest aright, thou mayest obtain thy desire ; yea, wo and misery to the *Carnal Man*, for let him enjoy what he will, it is sent him with a curse, as you have already heard : Oh ! this should teach us for to be careful, how we come nigh the dwellings of such who are Carnal, and to have no more to do with them, then necessity requires ; Learn to love their Persons, but to hate their sins ; pity them, pray for them, and do them any good to help them forward to Christ, if thou canst, but let thy Soul abhor their wayes, come not near their secrets; and learn to Honour that God, that sent his Son to die for thy good ; Oh ! Learn to be out of love with thy *Carnal Mind*, thy *Carnal Heart*, thy *Carnal Wealth*, thy *Carnal Honour*, thy *Carnal Pleasure*, thy *Carnal Gain*; in a word, all thy *Carnal Injoyments*, yea, every thing that hath the Stamp of Carnality upon it, Oh ! let us seriously take the words of *Paul* into consideration, and I shall conclude, *The wages of sin is Death, but the Gift of God is Eternal Life, through Jesus Christ our Lord.*
- Rev. 16.
15.
- Jer. 29.
13.
- Rom. 6.
23.

A DECLARATION

Of the EXCELLENCY of the

Spirit of GOD.

ROMANS, 8. 6.

But to be Spiritually Minded is Life and Peace.

Doct. 2. *That Mind which is truly and thoroughly Spiritual, doth produce Life and Peace.*

FOr the clearing of this Truth, observe these following Particulars in the General. *First*, What the Spirit of God is. *Secondly*, How the Spirit is a Christians Help. *Thirdly*, How a Christian comes to attain unto the Spirit. *Fourthly*, The Characters of a true Spiritualized Christian. *Fifthly*, The Glorious priviledges of a Heavenly Christian.

First, What the Spirit of God is.

First, *The Spirit of God, is a Soul-enlightning Spirit.*

The Creature in its first state, was in a state of Darkness, *Ephes. 5. 8.*
For ye were sometimes darkness, but now are you Light in the Lord, walk as Children of the Light.

It is evident till Christ appears in the Soul, the Soul is in a State of Darkness; and the Way that God doth usually appear, is by his Spirit, for his Personal Presence is in Heaven, but his Spiritual Presence is in the Believer; This is seen by his promise *Eze. 11 19. Zech. 12. 1.*

promise

A Declaration of the Spirit of God.

Acts 1. Promise he made unto his Disciples, while he was Personally
 11 among them, and taking his leave of them, when they expressed
 their trouble at the sayings of Christ, when he spoke of taking
John 16 of his leave of them, our dear Lord is pleased for to encourage
 5, 6. them with the Promise of his Spirit; as if Christ should say,
 though I be absent in my Person, yet I will make it up with
 the Presence of my Spirit.

John 19 I tell you the Truth, it is expedient for you that I go away, for
 7. if I go not away, the Comforter will not come unto you, but if I de-
 part, I will send him unto you.

And this Spirit of Truth that shall come from the Father, shall
 be an excellent Guide to us, it shall lead us into all Truth; so
Joh. 16. the Spirit in man, is called the Candle of the Lord, it is that
 13. which giveth Light to man, and inlightens our dark understand-
 ings; the Spirit of God, is that which makes a discovery of the
1 Cor. Deep things of God, to the Soul, which cannot be understood,
 2. 10. but by such as have the Spirit; yea, it gives the Soul an insight
Jer. 31. into the deep Things of his Law; and it is by the Spirit of God,
 33. that we come to have a knowledge of our intrest in Christ; and
Rom. 1. our Priviledges that we enjoy by him, for it is the Spirit it self,
 16. that bears witness with our Spirits, that we are the Sons of God.
 Yea, it is the Golden Key of the Spirit, that doth unlock
 the Cabinet of the Heavenly Treasure unto us, till we
 have the Spirit, we know not where our Wealth is, or what
1 Cor. 2. it is, for Eye hath not seen, nor Ear heard, neither hath it entered
 9. into the Heart of man, the things that God hath prepared for them
 that love him. To the end that the glorious things of God
 might not lie hid from us, God in rich Love, hath sent his Spi-
1 Cor. 2. rit for to reveal his pleasure unto us: By this we may see, that
 10. the Spirit of God, is a Soul-enlightning Spirit.

Secondly, *As the Spirit of God is a Soul-enlightning Spirit, so
 it is a Soul-Comforting Spirit also.*

In the forementioned place in *John*, our dear Lord Jesus, is
 pleased for to put that Honourable Title upon his Spirit, and
 calls it the Comforter, whom he did upon his word engage to
Joh. 15. send into the World; the Comforting Spirit of God, is a
 26. Christians Companion; and the truth is, let the work be never
 so excellent, and the duty never so choice, yet if the Soul
 meets not with the Spirit as its guide and assistant therein, it
 comes off with loss, with the want of Comfort and Refreshments
Psal. 51
 12. from God in the duty; Oh! it is the Spirit of God, applying of
 the

the Promises of God, in the hour of Temptation, that proves a true comfort unto a Christian; yea, it is the Spirit of God *Pf. 119* that proves a comfort unto a Saint in all straits and difficulties; 50. if in a state of Bondage, the Spirit of God procures him liberty; if the World frown on him, the Spirit of God will smile *Pfal. 51* upon him; if the Soul doth meet with inward trouble, the Spirit will convey inward peace; if thou lyeest under the state of unbelief, the Spirit will convey Faith unto thee. In a word, *Pf. 119* let thy wants be never so many, this pretious Spirit will supply 156. all thy wants for thee, a Comforter indeed, the Lord teach us *Pfal. 34* to prize it. 9.

Thirdly, *As the Spirit of God is a Soul-Comforting Spirit; so it is a Soul quickening Spirit likewise.*

It is the Spirit that quickeneth, the flesh profiteth little. Oh! that duty proves for comforting, in which the Spirit appears for quickening; It is the Spirit of God, that makes us active for God; it is the Spirit that brings us to be truly acquainted with the Word, and then it is the Word that quickens us, when we meet with afflictions from God; And this is the comfort of a Christian, in the hour of his affliction. *John 6. 63. Pf. 119 50.*

Fourthly, *As it is a Soul-quickenings, so it is a Soul-humblings Spirit.*

That Soul that lives under the teachings of the Spirit, is taught for to be humble, and that soul that hath by the help of the Spirit attained unto humility, is a fit Habitation for God, in whom God will take delight for to dwell in; and the more God doth dwell in us the more we shall live to him; and the more we live to him, the more we shall be free from sin; and if at any time sin should get the upper hand of us, it will conduce to a humbling of us; if God dwell in us, the work of humility is the proper work of the Spirit, and the more we have of the Spirit, the more we shall be in love with it, and the more humble in the enjoyment of it; for it is the work of the Spirit for to keep the Creature low, under the highest enjoyments of God; that Christian that knows much, and boasts little in his knowledge of God, it argues, he hath obtained much of this humble frame of heart, and lives in the enjoyments of the Spirit of God, that doth prove for humbling the Soul in the sight of God: the true spirit of God admits of no boasting, but brings the Soul into a dayly sence and feeling of its own insufficiency, and to a sight of Christ the Fountain, from whence his streams come, *Isa. 57. 15. Gal. 3. 22. Col. 3. 12. Jer. 9. 23, 24.*

- Gal.* 4. come. Oh! it is the Spirit that brings Christ and the Soul to
 6. be acquainted; and the more we are acquainted with Christ,
 the more we shall be humbled at every remembrance of our
Psal. 51 unworthiness to him, and our uneven walking before him; and
 4. this spirit of God will present objects sufficient enough to us,
 for the true humbling of us.

Fifthly, *As the Spirit of God is a Soul-Humbling, so it is a sin-destroying Spirit.*

- Where the Spirit hath took up its abode in a Soul to rule, every thing must be brought into subjection to it; the Spirit of God
1 Cor. 11. must and will have the preeminence, God will make all our
 30. corruptions bow and bend, when once he hath given commission
 unto his Spirit, to take dominion of the Soul; for as Conscience is Gods Vicegerent on Earth, and speak it will for God;
Pf. 119 So the Spirit will bear Rule and Sway for God, and
 59. will never leave working in the Soul where it is, until it
 hath brought the thought, as well as the heart of man into subjection to our Lord Jesus; The Spirit of God makes thorow work when it comes, it is that which purifies the heart; The Spirit begins at the root of the matter, and if the root be good,
Acts 15. it is like the fruit will not be bad; when the Spirit purifies the
 9. heart, it proves death to our Sins, and Life unto our Graces;
Rom. 6. The Spirit of God will admit by no means sin to Rule in that
 12. Heart that God doth Reign in; The old Man must be turned out,
Jam. 4. and the new man must be received in; the least sin must not
 8. have entertainment by the consent of the Spirit upon any terms, for as much as sin is an enemy to Christ and a Christian.
Fer. 5. Oh! it is that which robs Christ of his Honour, and a Christian
 25. of his Crown; yea sin is that which keeps Christ and a Christian at a distance also, and makes Christ and a Christian strange one
Rom. 8. to another; As it is sin that breaks a Christians communion, it
 16. is the Spirit that Reconciles Christ to the Soul, and makes up
 2 *Cor.* 3 the breach again, and produces peace unto the Soul; Where the
 17. Spirit of the Lord is, there is Liberty; no Liberty is or can be allowed unto sin, but Liberty in the Spirit for to serve Christ. By this we see the Spirit of God is a Sin-destroying Spirit.

Sixthly, *As the Spirit of God is a Sin-destroying Spirit, so it is a Grace-inlarging Spirit in the Soul too.*

When the Soul lives in the injoyment of the Spirit, oh then it is, Graces bud forth and blossom in the Soul, and bear lovely Fruit,

A Declaration of the Spirit of God.

25

Fruit, for the Spirit is that which gives life and being unto all *John 6.*
 Graces; where the Spirit is wanting, Graces are dying. Oh! *63.*
 it is the Spirit of God that supplies the Soul with good things, *2 Cor.*
 and enriches the Soul with the Glorious Treasures of Heaven; *3. 6.*
 with pretious Faith in the Day of straits; with patience in the *Luk. 7.*
 hour of Tryal and Temptation; with Spiritual joy in the midst *30.*
 of worldly sorrow; In a word, the Spirit will furnish the Soul *Rom. 5.*
 with the enjoyments of all things, in the midst of wants. What *3.*
 shall I say of this excellent Spirit? may not I say, it is Gods *Joh. 16.*
 Messenger, and a Christians Friend? Oh! when ever the Spi- *33.*
 rit comes into a Soul, it comes with a Message from God; some- *1 Cor.*
 times it hath a Commission from God to comfort and encourage *3. 21.*
 us, and then its Language is, *Be faithful to Death, and I will* *Rev. 2.*
give thee a Crown of Life. At another time, it is like the *10.*
 Message of the Spirit is for to instruct and Counsel the Soul,
 that is, when it shall hint such a thing as this to us secretly, to
 inform us to be careful, that we do not grieve it, least we dis-
 please it; Mark, *Grieve not the Holy Spirit, by which we are* *Ephes. 5*
sealed unto the Day of Redemption. Oh! let the Message the *30.*
 Spirit comes with, be royally entertained, and bid it welcome;
 sometimes the Spirit comes with a glorious promise of Grace
 and Love from God; and then it comes with such like lan-
 guage as this, to the Soul, *I have loved thee with an everlasting* *Jer. 33.*
love, and with my loving kindness have I drawn thee. A Blessed *3.*
 Message, and a Blessed Messenger: See the work of the Spirit, a
 Christians Help.

Secondly, *How the Spirit is a Christians Excellent Help.*

The Spirit is an excellent Help unto a Christian at all times,
 and in all places; a true Christian knows not how to live with-
 out the Spirit, he knows not how to love without it, nor how
 to walk without it; *If we live in the Spirit, we shall not fulfil* *Gal. 5.*
the lust of the flesh, therefore we must conclude, the Spirit is a *16.*
 Christians Help: For the proof hereof, observe these following
 observations.

First, *It is the work of the Spirit, to help the Soul unto a true*
sight and sense of sin.

It was by the help of the Spirit, the Noble Apostle of the
 Gentiles, namely *Paul*, came to a sight of sin: *Sin*, sayes he, *Rom. 7.*
that it might appear sin, worketh death in me, by that which is good, *13, 14.*
 E mean-

- meaning the Spirit of God, is that thing that is good, and thereby sin becomes exceeding sinful unto him, it makes him cry out, when he was sensible of his present itate, *The Law is Spiritual, but I am Carnal, sold under sin.* Mark, The Spirit of God doth declare the Rice and Race of sin, *for when lust is conceived, it brings forth sin, and sin when it is finished, it brings forth Death*; so we see it is the Spirits work, to make a clear discovery of sin unto the Soul; and when once the Soul comes by the help of the Spirit unto this pitch of attainment, to see sin as it is in its own appearance, the Soul will not onely confess sin, but bewale himself for it, as *David* did, crying out in the bitterness of his Spirit, when he had a true sence upon him of it, *Against thee, and thee onely have I sinned, and done this evil in thy sight*; In a feeling sence doth he speak it. When he is awakened by the Spirit, he points at the very sin; the like pre-fidence we have in the Prodigal son, when the Spirit of God gave him a sight with the sence of sin, the man cries out now of going unto his Father, and he is resolved to say, *Father, I have sinned against Heaven*; (he falls upon sin immediately) *and before thee*; though we are prodigal, yet the Spirit of God, it will make such fall down upon the knee of confession of sin, and help them to witness sorrow for the same; *And though I am not worthy to be called thy Son, let me be a Servant, a Token of Humility.* By this you may see what Blessed Work the Spirit of God makes, when it comes into a Soul, that it doth not give a bare sight of sin, but a true sence of the same.

Secondly, *As the Spirit works up the Soul to a true sight and sence of sin, so it makes the Soul out of love with sin.*

- Joseph* without all doubt, did enjoy much of the assistance of the Spirit, when he met with that sore temptation, that was presented unto him by his Mistris, who tempted him to uncleanness; see *Joseph's* modest Answer to her wicked desire; *Gen. 39* *How shall I do this great evil, and sin against God?* An evident 7, 8, 9. Testimony, to prove the man out of love with sin, for by no means can he condescend unto that, which tends not unto the Glory of God: We find *David* to be out of love with sin, in as much as he doth declare his sorrow for sin, *The more we are in love with the Spirit, the more we shall be out of love with sin, the more the Spirit of God is at work in us, the more sin shall be bewailed by us.* Poor *Job* makes a sad out-cry about his sin, he cries

cries out, *I have sinned, what shall I do unto thee, O thou preserver of men? Why hast thou set me as a mark against thee, so that I am a burthen unto my self?* Mark, Sin is to the Soul truly Spiritual become a burthen; here is an evident Character of a Soul out of love with sin, and such a Soul will say unto sin, as Ephraim said unto his Idols, *Get ye hence; sin get you out of my sight*; for there is a great contrariety between the Flesh and the Spirit, the Spirit proclaimes open war against sin in the Soul, the Spirit gives the first Onset, and never leaves fighting, till it comes away a Conqueror, and so gets the Day; and the Lord will preserve the Soul from going into the Pit, and his life shall see the fight, if he shall say, *he hath sinned, and perverted that which is writ, and it profiteth me not*; all which must be by the help of the Spirit; and if once the Spirit of God doth but enter the Castle of the Soul, then all thy Carnal enemies must lay down their Arms, and march out, for the spirit will not admit of any under its command, but such as be obedient thereto; oh then sin will not be thy love or delight, but thou shalt see it an open enemy against God and the good of thy soul, and no quarter shall it have from thee, or entertainment by thee, when the spirit of God is upon thee.

Thirdly, *As it is the Work of the Spirit for to make us out of love with sin, so it is the work of the Spirit to inform the Soul fully and freely of Christ.*

It is the spirit of God that doth acquaint us with Christ's readiness to give it entertainment, for the spirit in the Bride saith, *Come and drink of the Water of Life freely*; it is the Word of God that tells us we may be welcome, but it is the spirit of God that makes all welcome; the free and full spirit of God, is that which conveys life into the soul, and makes the bitter waters, that sometimes we meet with in the way to Heaven, prove sweet. Oh! it is the spirit that leads the soul unto the Water streams of Christs Divine Love, and gives it a taste of his Excellent sweetness, and begets a longing desire after Christ. Oh! on such it is Christ intends to bestow his choicest Gift upon, *I will give unto him that is a thirst, of the Waters of Life freely*; such in whom the spirit doth beget this thirsting frame in the soul, shall have the priviledge for to taste of the Living Water of Christ himself, who is Living Water, and what Christ doth, he will do it freely; the soul shall have the injoyment of the

How the Spirit is a Christians Help.

Living streams, and his fill thereof, if he will but come for it. Oh! it is the spirit of God that will enjaye a soul for to come unto Christ, and it doth likewise beget a Holy Admiration in the soul of Christ, that it cries out with *David*, *How excellent*

Psal. 36 *is thy loving Kindness, O God? Therefore the Children of Men*
7, 8, 9. *put their trust under the shadow of thy Wings, they shall be abundantly satisfied with the fatness of thy House, and thou shalt make them drink of the Rivers of thy Pleasures, for with thee is the Fountain of Life, and in thy Light, we shall see Light.*

Such is the excellency of the spirit when it comes, that it doth maintain the soul at a high rate with God; the provision and royal entertainment that the soul finds in the House of God, begets in the soul a dislike unto *Carnal Injoyments*.

And if any person desires to be fed at this rate, he must come
John 7. unto Christ, by the help of the spirit, the way lies open; for if
37. *any man thirst, let him come unto me and drink;* and he shall witness in him the overflowings of Christ's sweet streams in his soul. By this time you may plainly see the spirit gives us a full and free description of Christ, the Excellency of his Love to us.

Fourthly, *As it is the Spirits work for to inform us of Christ, so the Spirit doth beget in us a choice delight in Christ.*

After the spirit hath given us a sight of Christ, it begets in the soul, a love or delight in Christ. Oh! the spirit of God makes the soul in love with the very Courts of God, and then it cries
Psal. 84 out with great Admiration, *How aimiable are thy Tabernacles,*
1, 2. *O Lord of Hosts? my Soul longs, yea, fainteth for the Courts of the Lord; My Heart and my Flesh cryeth out for the Living God.*

The spirit sets the soul in a holy flame, yea, in a longing frame after God, and in an excellent frame to Praise God; in a word, it makes the soul for to esteem of God, as its chief good.

Fifthly, *As the Spirit works up the Soul for to take delight in Christ, so it helps the Soul for to walk unto the Honour of Christ.*

Oh! the spirit is an excellent help unto a Christian, to help
Psal. 31 him forward in the work of holy walking. *Blessed be the Lord,*
21. *said David, for he hath shewed me his marvellous kindness.* The spirit of God will direct a Christian in the way, and not suffer him

him to walk out of it; the spirit will also support him, and comfort him in his Journey, and make his way pleasant in the midst of all discouragements it meets with; the spirit will not leave us in the dark in dubious matters; it will teach the soul what course it must steer, that it may arrive at the right Port at last; the spirit will beget in us a still and quiet frame of Heart in all our storms we pass through, that we may be in a fit capacity to hear what it sayes, when it doth direct its speech unto us; our God doth well know the unsuitness that is in us to do him service, therefore in rich love he sends his spirit abroad for our help and assistance; This we may conclude upon, if we have the help of the Spirit, we shall then walk to the Honour of God; such that Honour him, shall be Honoured by him.

John 16
13.

Jer. 10.
23.

1 Sam.
2. 30.

Oh! it is our living in, and walking by the spirit, that makes our Lives Honourable, and also Comfortable, for the Spirit will not admit of any work, but that which tends to the promoting of the Honour of God; if we walk according unto the spirit, we must walk according to Rule, and observe what direction the spirit gives; the spirit may be termed Gods Overseer, or the Fore-man of the work, for nothing must be done without its Direction, Consent or Approbation; and if we do not observe the spirits Direction, we shall soon be turned out of our Employment, but in case it be observed, then will our walking tend unto the Honour of God, and without doubt, for our everlasting good.

John 14
6.

Lastly, *It is the Spirit of God that helps a Christian to a choice and sweet communion with Christ.*

Such indeed as enjoy the spirit, *have fellowship with the Father and the Son.*

1 John
1. 3.

It is the work of the spirit, to acquaint the soul with the Father and the Son; and the more we live under the conduct of the spirit, the more we shall enjoy Communion with the Father and the Son, for as a Father takes delight in his children, so doth the Lord delight in them that fear him; As the Lord doth take delight in us, so likewise the spirit will enable us for to delight in him, and his Ordinances, by which means, our Communion with Christ is enlarged: Mark what the Apostle layes down.

The Cup of Blessing which we bless, is it not the Communion of the Blood of Christ? The Bread which we break, is it not the Communion

1 Cor.
10. 16.

How a Christian attains to the Spirit.

- munion of the Body of Christ?* By which we may see, that Gospel Ordinances, doth present Christ to us, and sweetness doth redound from them to us also, by the help of the spirit; which doth plainly demonstrate unto us, that we are not onely related
- 2 Cor. 6. to God, but God is also related unto us; as we have God to be
 16 our God, so we are his People, and Temple, in whom his Honour dwells: Oh! that Communion must of necessity appear to be choice, where God himself hath the management of it. Have we fellowship with God?
- Eph. 5. This may teach us then, *For to have no fellowship with the un-
 11. fruitful works of Darkness, but rather reprove them.*
 So I have done with this Particular also.

Thirdly, How or by what means doth a Christian come for to attain the Spirit of God.

First, *A Christian comes unto the injoyment of the Spirit, as a free Gift that is bestowed upon him by God.*

- The spirit is Gods own gift, which he sends forth freely, to all such who are of the Blood Royal, that have been made partakers of the Divine Nature, the Royal Nation, that are of the
- 2 Pet. 1. Royal Priesthood, a people of a peculiar stamp; as God gave
 4. his Son for us, so he gives his spirit tous, that is, very freely;
 1 Pet. 2. so that the spirit is our due. Oh! it is the Fathers Legacy that
 9. he hath left behind him, to put us in mind of him, till he and we meet; by this gift we may come to see what right and propriety we can claim in Christ.

Gal. 4. 6. *Because we are Sons, he hath sent the Spirit of his Son into our Hearts, whereby we are able to cry, Abba, Father.*

The knowledge of the in-dwelling presence of the spirit of Christ in our Hearts, helps us to a sight of our Relation to him.

- 1 John Hereby we know that we dwell in him, and he in us, because he hath
 4. 13. given us of his Spirit. Mark that word; without controversie then the spirit is Gods gift.

Oh! it is a pretious gift indeed, for it doth not onely discover Christ to us, but to be in us. Mark farther, If the spirit were to be gained by our good works, or what ever it is in the power of our hand to do, it would not come to us as a free gift, but as our due; so we should claim a Right to the spirit for our work, which is not to be, for God will give it freely, and
 leave

leave no room for our boasting; for were it to be obtained by *James 4* works, we have whereof to boast: so then we may conclude up- 16.
on it, the spirit comes in as Gods gift, a pretious gift indeed; for it doth not onely discover our dwelling with God, but Gods dwelling with us, and in us also, *And that Soul that hath recei- John 3.*
ved this testimony, hath set to his Seal, that God is true. Such 33.
as live in the spirit, can tell you, that it was given them by the Father, as a Token of his special Love and Favour, and they can set to their Seal the truth of it.

Query, But if the soul should query, Must I do nothing at all for it, that I may enjoy it?

Answer, To this I answer, Nothing doth God require of thee, but, *ask and you shall have it, seek and you shall find it,* for it must come as his free gift: Observe what Christ saith to this case, *If you who are evil, know how for to give good things unto your Children, how much more shall your Heavenly Father give his Holy Spirit to them that seek it?* That you may see it is, but ask and have, let but God know your wants, he will send down supplies from himself, his spirit shall come as his gift. *Luk. 11 13.*

Objection, I have, saith the soul, sought the Lord, but I have no answer, neither can I obtain the thing I desire, and sure it is but in vain for to wait any longer.

Answer, To this I answer, It may be soul, the reason is, why you seek and cannot obtain, because you do not seek in the right way, nor in the right spirit, it may be *you ask, but James 4*
you ask amiss, to spend it upon your lusts, such ends God will not answer; therefore when thou seekst for the spirit, inquire into thy own heart, whether thy end be to Honour God with it, or whether thou wouldst have it, to get thy self a name or applause by it; It is true, *Simon Magus* did make after the spirit, but could not obtain unto it, because his ends was unsound, and instead 3.
of having of it, must hear his own Doom read unto him, that *ver. 19.*
is, the man was *in the Gall of Bitterness, and in the Bond of Iniquity.* Oh! when thou comest to God, consider with thy self, *ver. 21.*
what doth ingage thee to the duty; is it a true sence of the want *ver. 22.*
of the spirit, to the end thou mayest be more Humble, more *ver. 23.*
Holy, and more enlarged in thy soul to Honour God, and more ingaged for to abase thy self? if thou dost thus seek, be encouraged to wait, it will not be long ere thou attain unto the full injoyment of the spirit; it is Gods free gift, wait upon the Lord for it.

Secondly,

How a Christian attains to the Spirit.

Secondly, *As God doth give forth his Spirit unto us, by way of gift, so he doth communicate it by way of promise.*

- Joel* 2. Such is the goodness of God to us, that he hath not onely
 28. promised for to give his spirit, but also to pour out his spirit upon his Sons and Daughters in the latter dayes.

Make no doubt of it, for he that hath promised, will perform his word to a tittle, he will cause his spirit for to flow in upon us like a mighty stream.

- The parched soul shall not then complain, for his promise is,
Isa 35. *The parched ground shall become a Pool, and the thirsty Land,*
 7. *springs of Water.*

By water here is intended the Spirit, as you may see by the words of the Prophet.

- Isa* 44. *I will pour water upon him that is thirsty, and floods upon the dry*
 3. *ground; I will pour my Spirit upon thy Seed, and my Blessing upon thy off-springs.*

All which comes into the Spiritual-Minded man, by virtue of Gods sweet promises, the spirit shall dwell and take up his aboad in us, the time is at hand, that he will pour upon his people a pure Language, that we shall serve the Lord with one consent, and one shoulder.

- Zeph.* 3. Oh then! Zion shall be led in an even path, and the Lord
 9. will establish our goings. Oh! then shall we live under the pure Teachings of the Lord, for his teachings will prove choice and sweet; let us be encouraged for to wait, for the promise of the spirit, for God will give it to us as his gift, which he hath promised.

Thirdly, *As God doth bestow his Spirit upon us, as his gift in the way of Promise; so the Spirit is made over unto us in the Covenant he hath made with us.*

- Oh! it is one of the Branches of the New Covenant that God hath made with his People, that he will put his Law into our
Jer. 31. Hearts; and when the Blessed and Noble Apostle of the Gentiles,
 33. comes for to explain this Law, he calls it *the Law of the Spirit,*
Rom. 8. which Law God will put into our inward parts; which argues,
 2. God will give it into our possessions; for when once God begins
Pro. 23. to work in man, he seizes upon the Heart, the most Noble part
 26. of man, as his Prerogative Royal, and erects his Throne of Judicature within, and there sits as chief Judge to pass Sentence to every thing that will not obey and condescend unto his Righteous

teous Law, and Commands, and passes Death also upon every thing that doth violate his Holy Decrees; Oh! then no unclean thing shall abide in his Temple, the Bodies of his Saints; but he will have them a fit Habitation for his Royal Presence, to take up his abode in; the spirit will whip out all buyers and sellers therein, they shall no longer Merchandize in the Temple of God. This spirit that is given as a Covenant Mercy, will not admit of any converse with any, but what is wholesome and good; Oh! it will pass the Sentence of Banishment upon all our vain thoughts, and they must turn out at the command of the spirit. Oh! none must come into the Temple then, but God himself, his Heavenly Train, and Holy Attendants, or that which hath the Divine Stamp upon it; to wit, the Choice Graces of his Holy Spirit, which he hath promised to us as a new Covenant Mercy.

Fourthly, The fourth Particular in the general, is for shew what it is, for to be Spiritually Minded, or in a Spiritual Frame of Heart.

Character, 1. *For to be Spiritually Minded, is for to have the Heart affected or settled upon the Excellent things of Heaven.*

Oh! this Frame of Heart made David cry out, *Whom have I in Heaven but thee? and there is none upon Earth that I desire besides thee.* *Psal. 73. 25.*

The thoughts of his Treasure in Heaven, is food unto his Soul while he lives on the Earth; though the man may have pretious Objects presented unto him, yet none so excellent as Christ, which denotes to us the man truly Spiritual; bring the rarest Objects you can, or what the World can afford, they being not spiritual; Oh! he will not vouchsafe them a look, he counts them not worthy the looking upon, but the mans Mind and Heart is wholly taken up with Heaven, and nothing but Heaven will serve his turn: By this you may see what it is to be Spiritually Minded. *Phil. 3. 20.*

Heaven is his Joy, the Earth is his Burden, Christ is his portion, sin his Trouble, and the Graces of the spirit, his great Joy and Comfort; the Promises of God, the Breast that affords him Nourishment in abundance, from whence he doth gain spiritual strength; so the man is where he would be, when he

- Cant.* 2. can but hear the lovely Voice of God in his Word, and the sweet soul-comforting promises applyed unto him by the spirit,
 14. and no longer then it goes well with his soul, that he can thrive in the matters of Heaven, is the man contented or well pleased.

Character, 2. *To be Spiritually minded, is for to have a feeling, sight and sense of the vanity of all Creature Comforts short of Christ.*

- Cant.* 5. Let the soul enjoy what it will, if it meet not with the presence of Christ in its present enjoyments, it hath no content;
 10. as you cannot put off a hungry soul with the bare promise of Food, but it must be really the enjoyment of Bread that will give him content; the soul that is ready to die with thirst, or the soul that is naked, nothing will satisfy the thirsty person, but that which will quench his thirst; nor nothing will content the naked person, but that which will keep him warm in the bitter Winter season; so nothing will satisfy an hungry spiritual Appetite, but Christ the Bread of Life, nor will any thing content a thirsting spiritual soul, but Christ the Fountain of Living Water, who is the Water of Life; neither will any thing
Rev. 22 content a Christian who is stripped quite naked, but the Pretious Robes of Christ's own Righteousness; there is no garment in the World will give him the like content, as the cloathing that
Phil. 3. his dear Lord shall put upon him. Oh! that was it that did begot that choice desire in the Apostle, *To be found in him, not having my own Righteousness, which is by the Law, but the Righteousness which is of God by Faith.*

- A soul that is come up unto this pitch of attainment, he is inabled to see a vanity in the love of the World, a vanity in Worldly Riches, Worldly Pleasures; in a word, the man who
Rev. 3. is annointed with the Eye-salve of Christ's love, sees all things
 18. short of Christ to be but vanity, that give him what you will, you give him nothing to his content, except you give him Christ.

Character, 3. *To be Spiritually minded, is for to have an enlarged Heart for God and Godliness.*

- The very bent and intent of such a soul runs after the Lord,
Phil. 4. and whatever things are True, whatsoever things are Honest,
 8. whatsoever things are Just, whatsoever things are Pure, whatsoever things are Lovely, whatsoever things are of good Report, you shall have the spiritual man thinking of them, and walking
 in

in them, and that is the Path in which he doth delight to walk in; if he can promote the Honour and Glory of God in what he doth, it will be his great joy, if not, his great trouble; Let him be in any Company whatsoever, he will be giving out something, that will tend unto the promoting of a Godly Life; and if it cannot be digested, the man is gone, and if you would demand a Reason for the mans absenting, he will tell you, He hath but a little time for to Trade in, and he must Trade for God; The man truly Spiritual will tell you, That the time past is enough and too much, that he hath spent in the lusts of the flesh, and the pride of Life; and if the Commodities of Heaven cannot go off with you, and be digested by you, he will of a suddain bid you adieu; he will acquaint you what those Commodities are, and will not leave you in the dark in the matter, but you shall have very fair dealing from his hands; the Commodities of Heaven, are these, *Love, Joy, Peace, Long-suffering, Gentleness, Goodness, Faith, Meekness, Temperance,* and the like; What say you man, Will you trade in these things? time is precious, I must be gone, for I must be careful how I spend my golden opportunities; he will tell us, The Lord hath intrusted him with a Talent, the which if he doth not improve, God will deprive him of it, therefore you must give in your result without delay; What say you Soul? Are you for Heaven? if not, farewell, I must be gone, here is no staying for me, for all talking is a burthen to me, that doth not tend to the promoting of God and Godliness.

Character, 4. *To be Spiritually minded, is for to have our Hearts much carried forth in the Meditation of the Law of God.*

In this the Prophet David was an excellent and choice president, when he speaks of the Law of God, he tells us, *It was his Meditation Day and Night.* Oh! here is a man of Renown, of a singular Spirit, so much swallowed up with Heaven, or the Heavenly Law, that the Night as well as the Day, must be taken up with the Meditations thereof. When this good man had digested this Spiritual Art of Heavenly Meditations on the Holy Law of God, he comes to give us a taste of the Excellency of it, to the end that he might get the like affection in our Souls to God's Law, as was in his own; when he comes to give us an account of God's Law, he tells us, *That it was more choice then*

The Characters of a Spiritualized Christian.

Gold; nay, as if he had come short to set forth the worth of Gods Law, he farther sayes of it, *It is more choice then fine gold*; Nay David doth acquaint us further of the time when he came to have such a choice tast and experience in God's Law; Oh! *in the hour of affliction it was*; for this account he gives us of his
Pf. 119 affliction, saying, *It was good for me that I was afflicted, or else I*
67. *had gone a stray, but now have I learned for to keep thy Law*; as if
Pf. 119 the onely time for to come unto a right understanding of Gods
71. Law, was in the hour of affliction: This may teach us then not at any time to be afraid of affliction, or Gods afflicting Hand, for many times affliction doth prove an excellent help unto Christians, for the enlarging of their Hearts for Heaven; and that Soui who doth much Meditate upon the Law of God, making it his daily delight, is one that may be truly called a Spiritual Minded man, who feeds on, and dwells upon the things of the Spirit.

Fifthly, Wherein is discovered the profit and Spiritual advantage that doth redound unto a Spiritual Minded man, which is two-fold, namely, Life and Peace.

The first Priviledge of a Christian.

First, *To be Spiritually Minded, is for to have a Knowledge of Christ; and such as have a true Knowledge of Christ, have life Eternal.*

Joh. 17. *This is Life Eternal, that they may know thee, the onely true*
3. *God, and Jesus Christ, whom thou hast sent.* The Knowledge of Christ being ours, will prove profitable and comfortable in the
Phil. 1. Day of Christ, yea to know him for to be our Lord, and the Son
7. of God that dyed for us; for we may know him, and confess
Luk. 1. him to be the Son of God, and yet go to Hell for all that, for
47. the Devils went so far; but to have a true Knowledge of Christ,
Psal. 23 is for to know him as *Paul*, and the rest of the Worthies of
1. Christ knew him, that is, to know him our Lord, our Saviour,
Psal. 28 our Shepherd, our Rock, our Shield, our Buckler, our strong
7. Tower. Oh! this knowledge doth Administer Comfort and
Psal. 84 Divine Consolation unto the Soul; it makes Trouble sweet,
11. Prisons sweet, nay Death it self sweet unto the Soul. Oh!
Pro. 30. when it considers, I am now going unto Christ my Saviour, to
5. reign with him for ever, where I shall never grieve the Spirit
more,

The Glorious Priviledges of a Christian.

37

more, where I shall never offend my God more, where I shall never have my Communion with Christ eclipsed more, where I shall never witness the loss of Grace more, where I shall never taste of Death more, where I shall never witness Christs absence more; Oh! this is a blessed knowledge, that conducts the Soul into Life Eternal. *Psal. 16* 11.

The second Priviledge of a Christian.

Secondly, *To be Spiritually Minded, is to be free from sin, and such are the Servants of God, who brings forth the fruit of Holiness, whose end tends to Life.*

Such may be termed Christs Free-men, who trade in the rich Commodities of the things above; such are in a great measure freed from sin, finding of it such a drug, that they will have no dealings with it upon any terms, it being a Commodity that redounds unto them no profit, but will lie upon their hands, to their great prejudice and disadvantage, it lying dead upon their hands, it much prevents them of their Spiritual gain, whereby they should become Servants unto God, and bring forth the fruits of Holiness, whose end tends unto Everlasting Life; Holiness is a Commodity in high estimation with such who are in any measure set free from the first Nature, which is a State of sin; and Everlasting Life is the Fruit of Holiness, and the portion of a Spiritual Minded Christian. *John 8.* 36. *Rom. 8.* 2. *Rom. 6.* 22.

The third Priviledge of a Christian.

Thirdly, *Such as are Spiritual, are such as live a hidden Life, and discerned by none, but such as are truly Spiritual.*

That a Christians life is a hidden life, observe the Words of the Apostle, *For ye are dead,* (speaking of such whose affections were in Heaven) *and your life is hid with Christ in God.* *Col. 3.3.*

The Spiritualized Christians life is secured, you may as well harm the Lord Jesus, as harm his Life; Let the enemy do what he can, he cannot hurt him, yea, though you put him to death, he shall yet live, yea at a better rate then ever; and though you take from him all his Treasure, without doubt his best Treasure cannot be taken from him; that let the enemy do what he will unto the Spiritual Christian, he receives no hurt or dammage, for his life is secured in the hand of a Friend; *that will never leave him nor forsake him.* *Luk. 12.* 33. *Heb. 13* 5.

It

It is a Christians Mercy that their Treasure comes another way, out of the reach of the enemy : This truth is confirmed upon Record, for so saith the Apostle.

1 John 5 *This is the Record, That God hath given unto us Eternal Life,*
11. *and this Life is in his Son.*

By this you see a Christian is safe enough, and if we can but make Christ our Friend, we need not fear who ever is our enemy;

Psal. 23 and this is the comfort of a Spiritual Christian; he shall have

1. his portion that is appointed unto him; by Christ it shall be given, who is chief Executor, by the Fathers appointment; our dear Lord will be very ready to give every Child his dew; our Lord

Rom. 6. they may not rob the Children of their portion; and the Spiritu-

14. al Christian will often give our Lord a visit at the Throne, for his Portion; now our true knowledge of what we are, or what we have in Christ, it is by the help of the Spirit of Christ. And

1 Joh. 5: *we know that the Son of man is come, and hath given us an under-*
20. *standing, that we may know him that is true, (Mark) and we are*
in him that is true, even in his Son Jesus Christ; this is the True
God and Eternal Life.

Mark this I pray, That true saving and sanctifying knowledge, is the Pretious gift of Jesus Christ, that whatever we have of this kind, comes in the way of a gift from God. You may further observe, that as Christ is said to be in us, *Christ in you the Hope of Glory*; so we are here said to be in him, *That there is no parting of Christ and a Christian*: This mystery the Carnal Man sees not, neither indeed can he see it; the Reason is, *Because*

1 Cor. 2. *the Natural Man receives (or discerns) not the things of the*

14. *Spirit of God, because they are foolishness unto him.*

He sees not the Glory and Excellency that is in the things of Christ, neither indeed can he know them, because they are spiritually discerned; and the truth is, they are out of his reach;

1 Cor. 2. *He that is Spiritual, discerneth all things, yet he himself is discerned*

15. *of no man.*

He is led by the help of the Spirit, to a sight of Christ, and a taste of the choice things of God, but the Carnal man is a stranger to such concernments: Mark, this makes a Christians life a hidden life, because he cannot be seen by the Carnal Man, nor is he discerned by him; so God in his Wisdom carries a Spiritual Man, out of the reach of a Carnal Man; that let him do what he

he will in his Cain-like Spirit, he cannot come near him, nor find him out, or touch his Life : And this is the Priviledge of a Christian. Gen. 4. 8

The fourth Priviledge of a Christian.

Fourthly, *To be Spiritually Minded, is to know Christ's Birth, and such know Christ to be a Prince of Peace.*

The Evangelical Prophet *Isaiah*, doth prophesie choicely of our Lord Jesus, *For unto us a Child is born, unto us a Son is given, Isa. 9. 6 the Government shall be upon his shoulder, and his Name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace.*

Mark, to know Christ born is good, but to know Christ given to us, is better ; to know Christ a Saviour, is that which doth Administer that to us which is good. Oh ! the Knowledge of Christ given by the Father for us, should much ingage us to give up our selves to Christ.

First, Because when Christ shall Reign as King, thou shalt *Phil. 3. 10.* Reign with him.

Secondly, Because Christ is a rare Counsellor, that will counsel thee here, and plead thy Cause for thee hereafter ; who is Wonderful in Counsel, there is none can or will state the cause for the good of the poor sinner, as Christ will ; he will not onely state thy cause, *but plead thy cause* when he hath done, and bring thee off with Honour at the last Day : Oh ! give up thy self to him, and put thy cause into his Hand, for he is a friend that will never fail thee, worth the owning and esteeming ; Oh ! set an high esteem upon him therefore. Pro. 12. 23.

Thirdly, He is the Mighty God ; alas ! all the Gods of the Earth, are but Idols unto him.

Fourthly, He will be thy Everlasting Father, as he is the Everlasting Father ; one that will not cast thee off, nor turn thee out of his favour upon every thrife, but will have a special care of thee. Heb. 13. 5.

Fifthly, Give up thy self to Christ, because he is the Prince of Peace, a Prince that will produce Peace to thy soul, one who doth excel in virtue ; Oh ! give up thy self to him, and be contented for to live under his Power, Dominion, and Government, for he will have no Government but that which is right and good ; Then Peace shall be in thy Borders, and quietness.

The Glorious Priviledges of a Christian.

etness in all thy Dwellings; for he is a Prince of Peace.

The fifth Priviledge of a Christian.

Fifthly, *Such as are Spiritually Minded, are Peace-makers, and such are the Children of God, and shall be blessed of God.*

The Carnal Mind breaks a Christians Peace, and so becomes a Peace-breaker, but the Spirit makes up a Christians Peace again; so he is a Peace-maker, and lives under the Blessing: Our dear Lord in his Sermon on the Mount, published this Truth from his own Mouth.

- Mat. 5. Blessed are the Peace-makers, for they shall be called the Children*
9. of God; Oh! they shall have this Honour to be a Son, a Son
unto a noble Prince; namely, Christ the Prince of Peace, a Son
like the Father a Peace-maker, who maketh it their great Work
for to reconcile Differences, and not make Breaches amongst
Christians: Oh! such will labour in all their Proceedings after
things that tend to Peace, and things whereby one may edifie
another: some there be that are very forward to break the Peace,
19. but very backward to make Peace amongst Christians, though
they profess themselves to be acquainted with God, yet upon
such God writes the name of Peace-breakers, and thereby none
Ephes. 4. of his Children; for God's People are glad when they can main-
2, 3. tain the Unity of the Spirit in the bond of Peace; and if there
be any Divisions at any time in Gods House, or amongst his,
it will be a burden unto them, it will make them cry out as Abra-
Gen. 13. ham did to Lot, Are we not Brethren, why then should we fall out?
8. though Abraham was Richer than Lot, yet he first seeks to make
up the Breach; an excellent Pattern of humility; Oh, worthy
of your Observation Christians, in this day wherein there is so
much want of Peace-makers.

The sixth Priviledge of a Christian.

Sixthly, *Such as are Spiritually Minded, are called of God; and such whom God doth call, are called to Peace.*

- That Peace that comes in by the Help of Christ, proves both sure and sound; that Peace I mean that is of *Christs* own begetting, and not that which is of our own creating: Some cry
Jer. 6. 14. Peace, peace, (when indeed, they do but deceive themselves)
Isa. 48. 22. when they have no Peace; For how can there be Peace in that
Soul in whom Christ doth not dwell, but where sin hath took up
its

its abroad? Though the Conscience of those persons for the present may lie still, as if it were a sleep, that at last it will speak with a witness, and there will none be found able for to quiet it but the Lord Jesus, the Prince of Peace, who hath the command of Conscience, who with the word of his mouth can command it for to be still; and such as are truly Spiritual, they can say, *That God hath called them unto Peace:* as a Christian is called unto Holiness, so Holiness ends in true Peace, yea, the Peace of Conscience that passeth all understanding. Oh! if Conscience that Bird which lies in the Breast, doth sing the pleasant Note of Peace within; it matters not who proclaims open War without, for the Harmonious Ditty, and Lovely pleasant Songs of the Peace of Conscience, is that which will bear up a Christian in his hard Tryals, through the Wilderness of this troublesome World, till he enters into the Possession of the Land of *Canaan*. Oh! the thoughts of that good Land to which he is Travelling in the Spiritual Mind, doth Administer Peace and Comfort to him in abundance, and is an excellent help to bear him up, under all kind of difficulties whatsoever, for the man is maintained and preserved by Christ, the Prince of Peace.

1 Cor. 7

15.

1 Pet. 3

16.

The seventh Priviledge of a Christian.

Seventhly, *Such as have their Minds Spiritual, their Minds are stayed on God, and such he will keep in perfect Peace.*

The government of the mind is a rare and excellent thing; to have the Mind settled and stayed upon God, an Object of incomparable worth; the mind is that which tends much to the Honour or dishonour of God; and it is much our concernment as we are Christians, to set a strong guard over the Mind, and be much calling of our Minds to an account, that we may rightly understand upon what Objects they run out upon, if upon God, all is well, but if not, our case is dangerous, and if not speedily prevented by sudden Reformation, it is like to go hard with us, though we are seeming Christians; for it *Satan* *Rom. 7.* can but captivate the Mind, it will not be long ere he will captivate the Heart also, and we at last become his Prisoners; but such whose mind is stayed upon God, upon such *Satan* cannot prevail, for their Minds being already bestowed, it is not in the power of their own hand for to give it unto another; and

Ephes. 4

17.

23.

The Glorious Priviledges of a Christian.

to such the Promises is made and doth belong, whose minds are so well bestowed as upon God.

Iſa. 26. Thou wilt keep them in perfect Peace, whose Minds are stayed on thee.

Mark, God hath made such a Soul one of his Royal Family, for he hath bound himself by promise for to take care of them; and those are very well kept indeed, who have such a special Friend as God to be their Keeper; and we may take it for granted, their Peace is safe and sound, for it is the Peace of God, for Gods Peace is perfect.

The eighth Priviledge of a Christian.

Eighthly, Such as are Spiritually Minded, are justified by Faith; and such have Peace with God.

True Faith in Jesus Christ doth quiet the Soul, and it is an excellent means for to remove all its doubts, and slavish fears; that made the Apostle for to triumph, in that eminent challenge that he makes, *Who can lay any thing to the charge of Gods Elect?* *Rom. 8. for it is God that justifies; Who is it that Condemns? it is Christ* *33, 34. that died, yea, rather that is risen again, who sits at the right hand* *ver. 38. of God, making intercession for us; And such is his Faith in this* *Christ, that he is perswaded, That neither Death, nor Life, nor* *ver. 39. Angels, nor Principalities, nor Powers, nor Things present, nor* *Things to come, nor Height, nor Depth, nor any other Creature* *shall be able to separate us from the Love of God, in Christ Jesus* *our Lord.* Here is a man whose Peace is made with God; though all this Host doth incamp about him, namely, Grim *1 Cor.* Death, Dreadful Hell, the Grave, the Law or Conscience, yet *15. 55.* for all this he will not fear, as long as he knows, God speaks Peace, and hath justified him in his dear Son; those whom *ver. 56.* Christ hath justified, the Law cannot condemn; those who Christ died for, shall not partake of the second Death; those who Christ hath set at liberty, Satan cannot bring into Bondage; those whom Christ hath comforted, tribulation shall not discourage; those whom Christ hath refreshed with his presence, distresses shall not come nigh; those whom Christ undertakes to *Rom. 8.* preserve, Persecution shall not hurt; those whom Christ feeds, *35.* famine shall not destroy; those whom Christ hath clothed with the lovely Robes of his own Righteousness, shall not be naked; those whom the Father, Son and Holy Spirit guards, shall not meet

The Glorious Priviledges of a Christian.

43

meet with peril or sword ; in a word , those that God makes conquerors, shall not be overcome, but shall have Peace with God, through our Lord Jesus Christ.

The ninth Priviledge of a Christian.

Ninthly, *Such as are Spiritually Minded, are united unto Christ; and such as are made one with Christ, are blessed with Peace.*

The man truly Spiritual and Christ are one, that can say in truth, *I am my beloveds, and my beloved is mine* ; they lie together, yea, and they live together, there is no parting of them ; 3. that it is with Christ and a Believer, as it was with *Naomi* and *Ruth*, That when *Orpah* shall part with her Mother in Law with a Kiss, *Ruth* shall cleave unto her ; So the man that is Spiritual but in pretence, shall put off Christ with a complement, or a kiss ; the man truly Spiritual, shall cleave fast unto Christ, and no Arguments that can be produced, shall make him leave Christ's company, or to return from following of him, *for where Christ goes, he will goe, and where Christ lodges, he must lodge ; Christ's People shall be his People, and Christ's God his God* ; and nothing must part Christ and that Christian, but Death, nor that neither, for after death, Christ and a Christian renews their acquaintance, and are better acquainted then ever. Oh ! here is a Soul truly United unto Christ, and shall go away with the Blessing, for God will blefs his people with peace.

Cant. 6.

Ruth. 1.

14, 15.

ver. 16.

ver. 17.

Psal. 27

11.

The tenth Priviledge of a Christian.

Tenthly, *To be Spiritually Minded, is to know the Works of Righteousness, and such know them for to be works of Peace.*

Holy Words, and Holy Works, doth tend much to the promoting of the Honour of God, yea, they are such Works that do produce comfort unto the Soul, and helps a Soul unto a true sight of Christ, *For without Holiness, no man shall see the Lord.*

14.

Mark I pray, Good works doth not serve for the justifying of our persons, but for the justifying of our Faith before God, *For Faith without Works is dead* ; We are not Holy, to the end we might be happy, for we are first made happy, and then holy ; we are not justified, because we are called, but we are first called, and then justified ; that so good works do not go before justification, but follow after ; we do not work, that we might live, but work

Jani. 2.

26.

Rom. 8.

28.

The Glorious Priviledges of a Christian.

because we do live ; that it is plain, we do not work for Life, but from a Principle of Life ; that take works in the right sence, they tend to Peace ; the sayings of the Prophet lie plain, *The Isa. 32. Works of Righteousness shall be Peace, and the Effects of Right-*
17 oness, Quietness and assurance for ever : Those Works that are performed from a right Principle to a right end, they tend to God's Honour, and our Spiritual advantage.

The eleventh Priviledge of a Christian.

Eleventhly, *Such as are Spiritually Minded, do know God to be in Covenant with them ; And such as know the Covenant of Grace, know it to be a Covenant of Peace.*

To know the Covenant of Grace a right, is for to know our selves intrusted therein, and United to Christ by it ; that is, to know God our God in Covenant with us, and to have our ear open, to hear what God shall say unto us.

Isa. 55. Hear, and your Souls shall live, and I will make an everlasting
3. Covenant with you, even the sure Mercies of David.

The Covenant of Grace, is a firm Covenant, there is no breaking of it, it abides for ever ; though God for good Reasons may hide his Face for a time, from a Soul in Covenant with him, yet God will not hide his Face continually, for he is obliged in his Covenant not to depart for ever.

Isa. 54. For a small Moment have I forsaken thee, but in great Mercy
7. will I gather thee ; In a little wrath have I hid my Face from thee
vers. 8. for a moment, but with everlasting kindness will I have Mercy on thee, saith the Lord thy Redeemer.

Mark, Is God gone ? he hath ingaged himself upon the word of his Faithfulness for to come again ; though God may for a moment withdraw, yet he and a Covenanted Christian must not part for ever ; he will manifest everlasting kindness, which denotes to us God's unchangeable love, to such that he hath entred
Jer. 31. 3. into Covenant with ; of his Love there is no end.

If God be thy Redeemer, Mark, he binds his Covenant with an Oath ; *For this is as the Waters of Noah unto me ; for I have*
Isa. 54. Sworn, the Waters shall no more go over the Earth ; So have I sworn,
9, 10. That I will not be wroth with thee, nor rebuke thee : For the Mountains shall depart, and the Hills be removed, but my Kindness shall not depart from thee, neither shall the Covenant of my Peace be removed, saith the Lord, that hath Mercy on thee : God's Cove-
nant

nant which he hath made with his People, is called a Covenant of Peace. Oh! blessed News to such indeed whom God hath taken into covenant with himself, Christ and they shall never part; but more of this hereafter God willing.

The last Priviledge (that I shall lay down) of a Christian.

'The spiritual minded Man is one that walks in the pleasant Paths of Christ; and such as walk therein shall find them Paths of Peace.

There is no Path so pleasant and profitable as the Paths of Christ are, every step thou takest therein, more or less thou shalt enjoy the sweet company of Christ, he will not let his Spouse, the spiritualized Christian walk alone, but Christ thy King will *Prov. 3;* come and take a turn with thee, for Wisdoms Wayes are called *17.* *The Wayes of Peasantness, and her Paths Peace.*

The Wayes of God are attended with a Blessing, that makes them pleasing.

Thou meetest him that rejoiceth, and worketh Righteousnesse, Isa. 64. those that remembers thee in thy Wayes; Oh! it will prove *5.* a sweet Soul refreshing Meeting, when Christ and a Christian meets; Oh! what sweet greeting is there then with them, then *Cant. 5.* *It is my Love, my Dove, my Faire one, come away.* *2.*

When Christ and a Christian meets in the way of wisdoms pleasant Paths; Oh! Then it is *I come into my Garden, my Sister, my Spouse, I have gathered my Myrrhe with my Spices, I have eaten Cant. 5.* *my Honey-comb with my Honey, I have drunk my Wine with my Milk; yea, when Christ and a Christian meets, then it is, Eat my Friend abundantly, and drink oh my Beloved.* *1.*

Oh! What admirable Entertainment doth the Soul find here, in wisdoms pleasant Wayes; yea, as Christ doth embrace the Spouse when they meet, so the Spouse imbraces her dearly beloved, and sets him forth choicely, *Let Him kiss me with the Kisses of his mouth, for his Love is better than Wine: Her Judgement of Christ is, Thou art all Fair my Love, there is no spot in Thee.* *Cant. 1.* *2.* *Cant. 3.* *7.*

To such a Soul Christ is beautiful in the Cross as well as in the Crown. Oh! when Christ and a Christian meets, Oh! then it is, *Thou art my Brother that sucked the Breast of my Mother; when shall I find Thee without? Oh! I would have a Kiss of thee dear Jesus,* *Cant. 8.* *2.*

- Jesus, I would not be despised* : Oh ! It is a choice Meeting indeed when Christ and a Christian meets together, they are loath to part one from another. Oh ! this should teach us for to inquire out this pleasant path, that we might walk therein, for it is
- Cant.* 3. a Christians Priviledge to walk with Christ, whose Path is pleasant and lovely also : So I come to *Application.*

The first Use of Information.

- Is it true as hath been here laid down, that the pretious Spirit of God is a Soul-Enlightning, a Soul-Comforting, a Soul-Quickning, a Soul-Humbling, a Sin-Destroying, and a Grace-Inlarging Spirit ; this may teach us then for to have an high and honourable esteem of the Spirit of God : Oh ! make it the Man of thy Counsel, take it in ; and give it royal Entertainment, for the more entertainment we give it, the more spiritual Advan-
- Psa.* 34. tage shall we gain by it : Oh ! it is a Salve for every Sore, it
9. will produce Light unto the blind Eye, Comfort to the sad and dejected Soul, it will quicken the dead and drousie Christian ; it serves for the molifying of the proud, hard and obstinate Heart, and it will bring the Soul into a humble holy frame, and put the
- Psal.* 25. Soul into a choice capacity to be serviceable for God ; for, *The*
9. *Meek will be guid in Judgement, and the Humble will be teach his*
- Ephes.* 6. *Way* ; Oh ! the Spirit will bring down the stoutest Lust or Cor-
10. ruption that is, which makes a poor Christian to groan ; the Spirit will draw our Affections to a holy Conformity, and blessed Subjection to the Will of Christ ; and it is the Spirit
- Zech.* of God that causes Grace to bud and blossom in the Soul,
12. 10. and to bring forth increase of Fruit for God ; Oh ! it doth
- 2Pet.* 3. much concern us to set an high estimation of the Spirit there-
18. fore, for it is the Messenger that brings us good news from
- Psa.* 84. Heaven continually.
11. Let us therefore bid it welcome, and give it royal Entertainment when it shall come, and let us open the doors of our Hearts to it, for it is a Friend that will be mighty helpful to us, in the putting of us forward unto the good Land ; it will give us an In-
- Acts* 20. heritance with the Saints in Light ; for if any appear in the
32. last day before Jesus Christ, without the Seal and witness of the Spirit, it will prove a sad day unto them, they shall find the Gates of Heaven fast shut against them, when the Bridegroom with his Bride shall enter into the Kingdom, and with his glo-

rious Train and heavenly Attendance, shall be singing of the *Iſa. 35.*
Songs of *Hallelujah* in the heighth of *Zion.* 10.

Therefore in a word let us make it our first, and our choice
Work to get a true Acquaintance with the Spirit of God, and
indeavour at all times to cherish the least appearance of it in
our Souls, and by no means at any time grieve it, when it
comes with its divine Message from its Master the Lord of Life,
least the Spirit of God come in as a swift Witness against us in
the Day of Christ, saying, Lord, when I came with thy Message
unto the creature, they would upon no terms hearken unto it, 1 *Thes.*
but did stop their ears, and set their Hearts against my Message; 5. 19.
at other times my Message was drowned by the confused noise
of Carnal Reason, and worldly care, unlawful doubts and sla-
vish fears; at other times, they did violence unto me, by smo-
thering my Powerful Raps, that I made at the door of their
consciences, and would not hear a word, if it were to save their
Lives and Souls also; Lord oftentimes I have come, *Line upon* *Mark 4*
line, and Precept upon precept, with a little at one time, and with a 19.
little at another time. Oh! then they used all means for to 10.
squench my sweet Motions, and grieve me; till at last dear *Iſa. 28.*
Lord, I was fain to leave my message behind me, as a testimony 10.
against them. This charge amounts very high. 1 *Thes.*
5. 19.

What remains now (saith God) but a fearful looking for judg-
ment? sinner, notwithstanding all my *Long-suffering & forbearance,* *Rom. 2.*
and my great love that I manifested unto you, in sending of my 4.
Son to die for you, and my sweet Spirit, to manifest my Son to *John 3.*
you; Have you thus sinfully denyed me, and shamefully reward- 16.
ed me, evil for good? what may we expect now, but the dread-
ful sentence from God to be uttered, *Depart from me ye Workers* *Matth.*
of Iniquity, I know you not. 25. 41.

Nay, God will say, *The time was, that when I wo ed you, and* *Prov. 1.*
Invited you by my Messenger, early and late, that you would not 24. 10
hearken unto my counsel, and would hear none of my reproof; I will 30.
mock when your fear cometh, and then you shall call, but I will
not answer, and though you shall seek me early, you shall not find
me.

Oh! let the consideration of these things therefore, put us
speedily upon the work of giving real and royal entertainment
unto the Spirit when it comes; and by no means turn it back,
least it be grieved, and we wounded thereby: so much may suf-
fice for this Use. The

The second Use of Examination.

Is it true, as you have heard, that it is the work of the Spirit of God, for to help the Soul to a true sight and sence of sin, and to work the Soul out of love with sin ; and help a Soul to a sight of the Excellency of Christ, and beget in the Soul a delight in Christ, and direct the Soul to walk unto the Honour of Christ, by which means , it attains unto choice Communion with Christ.

- Isa.* 3.9 It is much our concernment, for to make a strict and diligent
Isa. 5. search into our own Hearts, to inquire whether we are sensible
 18. of what dishonour sin doth bring unto God, besides a wound
Numb. unto our own Souls ; for it is sin that breaks the Peace between
 32. 23. us and our dear Lord Jesus, it makes Christ and a Christian
Gen. 4.7 strange one to another ; Oh ! how should this beget a Spiritual
2Cor. 7. revenge in our Souls, against this grand Enemy, that is conti-
 11. nually making war against us ? Oh ! this should beget in us en-
Rom. 8. mity against that which is a constant enemy unto the Lord ; come
 7. let us examine our selves, whether we see sin in its right shape ;
 Oh ! then it will beget a dislike in our Souls to it, for when *Sa-
 tan* that cunning deceiver comes for to deceive, he puts a new
Gen. 3.4 face upon an old sin , and gives it a new name, to the end, we
vers. 5. may be taken with his Baites ; as covetousness is called by the
 name of Good Husbandry, and drunkenness by the name of
 Good-Fellowship, to the end he may the better carry on his de-
 sign for to deceive ; but the Spirit is an excellent help unto us,
 for to find out the cunning deceit of *Satan* , and where ever it
Psal. 51 comes, it will never leave the Soul, till it hath made it out of
 7. love with sin.
 Come let us examine our selves, Is that sin which was before
 our love and delight, become now our great burthen ? Is that
 sin which was as a right eye, or as a right hand to us, that was
Mat. 5. so near and dear once, that it must be dandled in the lap of our
 29. Affections, and lie in our Bosome ; Is it now turned out, and
 discovered , as the great disturber of the Family, and by no
 means must have aboad therein ? Oh ! then it is plainly known
 and understood, who hath the full possession of the Houe, name-
 ly the Spirit, who brings Joy and Peace along with it ; for the
Gal. 5. Messenger of the Spirit, is an Embassador that makes Peace :
 22. Oh ! hast thou a sight of Christ, and art thou not made thereby
 in

in love with Christ? for a true sight of Christ, doth oftentimes beget a true love to Christ.

Soul, hast thou heard his Voice, and seen his Face, tell me *Cant. 2.*
 what is thy approbation concerning him then? Is he not excel- *14.*
 lent in Beauty and Virtue? Is not he become your Lord, as well
 as your Love, to rule you, as well as to comfort you? Examine,
 is it not your joy, when you can but hear from him, and much
 more your joy when you can get a sight of him? O! is not his com-
 pany your delight, & is not his absenting the cause of your lamen-
 ting? Oh! is dear Jesus so much become your joy and delight, that
 you can say, None but his presence will content you? that if you *Phil. 3.*
 have the injoyment of all things, and have not Christ, it will not *7.*
 content you: In truth, can we say, he is so much loved by us, that
 upon no terms would we do the thing that may displease him, or *Cant. 3.*
 grieve him? Oh! do we make our study so to walk, that we *5.*
 may be an Honour unto Christ, a credit unto the Gospel, and a *Eph. 4.*
 comfort to our souls? can we say, That path where Christ is not, *1.*
 I find no content to walk therein? Doth our walking conduce *Eph. 5.*
 unto the promoting of Christ's Honour and Glory? Oh! then *15.*
 let sin or Satan rap at our door for entertainment, they shall find *Col. 1.*
 none; Nay, though Satan should be very solicitous to have a *10.*
 lodging in the room of our Hearts; yea, but for one night, the *Col. 2.*
 Soul will sharply give him his answer, with a flat denial; the *6.*
 Reason is, saith the Soul, My Lord is at home, as for sin and *Col. 4.*
 Satan, they must be gone, here is no entertainment can be *5.*
 had, no not for a night, for our dear Lord hath took full *Gen. 5.*
 possession; and where Christ hath took full possession in a Soul, *22.*
 sin nor Satan cannot have a Habitation. *Prov. 3.*

Soul, hast thou Communion with Christ? Oh! happy art thou *13.*
 then, & prize thy Communion, what ever thou dost, let not Christ *Cant. 3.*
 and thee part, but labour to set thy heart upon that which will *4.*
 conduce to the enlargement of thy Communion; Oh! the more
 acquaintance thou getest with the Spirit of God, the higher thou
 shalt be in Communion with Christ; Art thou very tender of
 the Spirit, for it is a tender thing, soon grieved, and soon gone, *Eph. 4.*
 and if once the Spirit takes its leave of thee, then farewell, *30.*
 Christ and Communion too, for it is the Spirit of Christ that
 maintains our Peace and Communion with God; this doth much
 concern us for to secure the Spirit, and keep it in our possession, *Rom. 8.*
 or else all is like to run to ruine; then Satan will make a prey of *9.*
 us; is the Spirit active and at work within? examine Soul, dan-

The Application.

- ger is near, when the Spirit hath lost its Motion, it is not like to go well with that Soul, in whom the Spirit is clouded by sin; therefore if we intend to take our fill of Christ, let us take our
- Ephes. 5* fill of the Spirit, and drink deep draughts thereof; yea, then shall
 18. we be fit and free to serve the Lord, and witness choice, eminent, sweet, and constant Communion with Christ: Oh! let us set an high and Honourable esteem on the Spirit therefore, for
- Rom. 8.* it will prove our friend in the time of need, and be a help to us,
 26. when all other helps shall fail us.

The third Use of Exhortation.

Oh! doth God give forth his choice Spirit, as his gift, by virtue of his Promise, in the way of the New Covenant?

- Then here is blessed encouragement for poor sinners, for to make out after Christ, for it is his delight for to do them good; in
- Isa. 55.* order for their good, he gives down his Spirit for their further
 6. encouragement; Soul, remember it comes as a free gift, it is
- Isa. 55.* not what you have, or can have, shall buy it, for our dear Lord
 1, 2. is resolved for to give it freely, God requires no more, but *ask*, and you shall have it: Oh! let but Christ know thy mind, and he will supply thy wants, he will bestow upon thee such a Spirit, as shall Administer help, and Spiritual relief, to thy poor distressed Conscience in all straits, be they never so bad; if thou art blind, *he will annoint thy Eyes with Eye-salve*, that thou
- Rev. 3.* mayest see; if thou art cast down under the sight and sence of
 18. sin, by which thou art ready to cry out, *Thou art undone*; The Spirit will bring a Promise of the pardon of sin for thy comfort;
- Isa. 43.* if thou complaineest of deadness in Holy Duties, or Spiritual
 25, 26. Gospel Ordinances; the Spirit of God, serves for the quickening of thy heart therein; Soul, if thou lyest under the bitter
- John 6.* complaints of a hard Heart, the Spirit of God will soften it
 63. for thee, and make it new in a moment, and humble thy Heart
- Rom. 8.* for thee; and if thou findest sin too hard for thee, and thy iniqui-
 11. ties too many for thee to incounter with, the Spirit will conquer
- Eze. 11.* thy sins for thee; Soul, if thy complaint be, *Graces are*
 19. dead, and thou art undone; the Spirit will renew Grace in thee,
- Rom. 6.* and keep it alive in thy Soul, and make thee live a comfortable
 14. life indeed.

Remember Soul, when ever thou goest to God in the true sence of the want of the Spirit, to put God in mind of his own promise,

promise, for he hath ingaged by promise, for to give down the Spirit¹, a Christians Excellent Help; and forget not to put God in mind how he hath bound himself by covenant, by the confirmation of an Oath, to give down the spirit. All which doth much conduce to our encouragement, to wait at the Throne, as the Disciples did *Wait at Jerusalem for the Promise of the Spirit*; and if thou hast but the least dram of it, consider, it is a rich Favour; and the way to gain more of the spirit, is for to make good improvement of what we have already attained; if the Lord see that we do improve what we have unto his Honour, it will not be long before we shall injoy more to our comfort; wait therefore for the Promise of the spirit, for it will assuredly come, and though it seem to tarry, wait for it, for that God who hath ingaged himself by Promise, Oath and Covenant, will perform his ingagement to a tittle; This know for thy comfort poor soul, our God is a God keeping Covenant, with thousands of them that love him, and keep his Commandments; therefore wait upon the Lord, the Blessing is at hand, For we shall reap, if we faint not; wait I say on the Lord.

Oh! learn to get thy heart much affected with the choice and excellent things of Heaven, which will conduce much to thy spiritual advantage, the enlarging of the Heart of Christ to thee, and he will cause thee to feed upon Divine contentment; then no food will be digested by the Spiritual pallat, but that Manna that comes from above, and therein thy soul shall much delight; the sweet Meditations of the Glory of Heaven, will rap thee up, that no room shall be left for Carnality, but the Heavenly Habitation, shall be thy Scituation for ever.

Oh! let the great and grand endeavour of our souls be, to see vanity writ upon all our creature comforts short of Christ; the consideration of this, if it be much pondred on, will abundantly weaken our love unto the world, and much strengthen our love unto our dear Lord Jesus; Oh! it will much ingage our Hearts to God, and disingage our Hearts unto all short of him; Then (yea, and not till then) shall we be in a fit frame to Honour Christ, when the great clog of Worldly injoyments, shall be removed out of the way: Oh! then let dear Jesus come when he will, he shall be welcome unto that soul, and then if Christ request the soul for to take up the Cross, he will do it freely, and be contented therewith; yea, if Christ his Love,

or Beloved call him into the Wilderness, or where his Honour will, or to what work he please, the soul having an enjoyment of the spirit, will not be daunted at it : Oh ! no work shall seem a burthen, or grievous to him, but he will chearfully undergo it with joy and delight, and glad he is, that he can any way serve his Lord, or be serviceable to him ; Oh ! this will prove a blessed frame indeed in the end, when our dear King shall come with the *Crown of Reward*.

Oh ! let us strive to get, and also attain unto a heart much enlarged for God ; let it not content us, that we have a heart engaged, but much enlarged for God ; Oh ! let not a day content us in the Courts of God, but let us learn to take up our abode there, that with the Prophet, we may chuse to *dwell in the House of God all our Days* ; Oh ! that we may at all times be employed in that service that may tend unto the Honour of our Lord, that we might not be at leasure, when sin, Satan, or the World would put in, or croud in upon us, in a croud of Worldly concernments, that we may give the enemy his Answer, and acquaint him, that we are so busie in the high concernments of our Lord, that we cannot spare so much time, as to hearken unto their unreasonable demands, much less do what is desired by them : Oh ! this would be a much becoming frame indeed, to be wholly taken up with God and Godliness ; then shall we triumph in the spirit, and walk to the Praise and Honour of God.

In a word, let us make it our business also, for to look into the Holy Law of God, and make it the Object of our Meditations : In that Law, we shall find directions sufficient to inform us, how we may set forth the praise of our *Emmanuel* ; and then shall we come in a feeling experience, to find out the sweetness of the spirits excellency, which will unfold to us the deep Mysterics of the Kingdom of God, that are wrapt up in his Law ; and then shall we also be taught skill and understanding, to bring forth the Weapons of the Sanctuary, to encounter with the Enemy of all sorts : Oh ! then it will be, that Christ and a Christian shall be better acquainted, when once we get a taste of the incomparable sweetness of God's Love to us, we shall prize it at a high rate, yea, as the Prophet did, *above Gold* ; The Law of God will then be so near and dear unto us, that it will not onely take up our Hearts, but time also, the night as well

well as the day will be little enough for us to Meditate therein ; the Lord help us, for to come unto a true knowledge of this by blessed experience : So much as to this Life also. *Psal. 1. 2.*

The fourth Use of Consolation.

Soul, Is Christ thy Life ? this may Administer unto us choice comforts, in as much as the Living Streams, and choice springs of Divine Consolations are running forth to us, from the Precious Fountain for our relief ; if Christ be thy Life, he will be the Life of thy Graces ; yea, all that we have, is preserved and maintained by him, and because he lives, thou shalt live also ; thy life is a hidden life, there is no enemy can prevail against thee, because Christ thy life is engaged in the Front of the Battel ; yea, our Lord Jesus, the Captain of thy Salvation, is usually first in the Field, and before the Enemy can get into Battel Array, our Captain is upon them, and puts them to the rout before thy are aware of him ; at his return, he comes off with the Victory, with his Colours displaying ; and if at any time the Enemy makes any bold attempt to rally up, notwithstanding before they can do any thing in order to their design, Christ, a Christians Captain, the Man of Gods Right Hand is upon them, and fall they must, before the Bow, Spear, and Sword of the Almighty ; for our dear Lord Jesus, is greatly concerned in the behalf of a Christian, for a Christians Life is in the Hand of Christ, safe and secure ; all the Potent Enemies in the World, are in no capacity to take away his Life or Portion from him ; and this doth much tend unto a Christians great consolation : and that which doth further contribute unto a Christians consolation ; there Life which they shall injoy by Christ, is Life Eternal. Oh ! it is an endless Life, and though they die before they live, they die in order unto a better life, such a life as none can deprive them of. *Psal. 46. 4. Rom. 8. 33. Heb. 2. 10. Job. 10. 28.*

Secondly, Is Christ a Christians Prince, and is this Prince, a Prince of Peace. This may add unto a Christians comfort also : They serve a most Noble Prince, one that will not onely make their Life comfortable, but Honourable also ; who will not onely invest them with Peace, but also will furnish them with Grace ; and such as attend on Christ the Prince of Peace, shall wear the Livery of the Spotless Robes of the Righteousness of our dear Lord Jesus, and their Wages will be, Eternal Life. *1 Tim. 6. 15. Rev. 17. 14. Phil. 3. 10.*

Life and Glory; and they shall have choice varieties to feed upon, yea, fare delicately every day; the best Provision in their Fathers House, the Prince of Peace, they shall be welcome unto, and their drink shall be on the Fountain of Living Waters, the Living Streams that makes glad the City of God; we shall find our dear Lord our Protection, as well as our Consolation: Oh! such shall drink their fill at the Fountain, and be very high in his estimation, for he will not suffer any to do them harm; such shall find this Prince and his Court attended with Holiness; Holiness is in his Borders, yea, round about his Dominions: Oh! this is our King who is called *Salem*, the Prince of Peace: The consideration of all these things may afford us Divine comfort, and choice consolation in abundance.

Thirdly, Hath God called thee, and blessed thee with Peace, who is a God of Peace? come let us then follow our calling, and Spiritual Vocation, and much rejoyce that we are called to Peace: Oh! let us endeavour for to promote Peace in all we set our hand unto to do, and do nothing that may not tend to Peace; Oh! then shall we have much cause for to rejoyce, when our Peace with God is maintained, when our dear Lord and we are one; when we find it our joy for to be with God, then it will be evident, God is with us. Oh! it is matter of great joy, for to come under the Fathers Blessing, who doth use to bless his children with Peace; therefore let us much rejoyce in our Portion, (namely, our Fathers Blessing) and that we are acquainted with the God of Peace, and know him to be our Peace-maker, who was graciously pleased for to make himself one with us, who was an enemy to him: Oh! this is matter of great consolation indeed.

Fourthly, Hath God made with us a Covenant of Peace, and therein hath engaged himself for to lead us in the Path of Peace?

Oh! bless the Lord, who hath in his Love, provided food for thy Faith, for here is much communicated to us by God, for to strengthen our Faith in God, for God is engaged in the Covenant of Grace to be our God, and hath entred into a League of Peace with us; Oh! *Happy is that People, whose God is the Lord*; yea, *happy is that People that is in such a case*. Soul, thou hast no cause to mourn, let what times will come, though never

The Application.

55

never so bad, or never so sad, Man, God is thine, and he is
 much concerned to own thee, to protect thee, to feed thee, to
 cloath thee, and for to have an Eye and Heart of love to thee
 at all Times and Seasons : Oh ! here is matter of joy and com-
 fort to such indeed ; he will lead thee into no condition, but his
 Eye of Love shall be upon thee ; our dear Lord will walk with
 thee, and he will not venture thee alone in the World, he will
 not onely cast an eye of love upon thee, but will also stretch
 forth his hand of love to thee for thy relief ; yea, he it is
 that will guide thee with his Eye, and with his Hand, and will
 bring thee into the green Pastures, and lead thee besides the still
 Waters, where thy Soul shall meet with the feedings, and fil-
 lings of Divine consolation, where no beast of prey shall ever
 have their will upon thee any more ; but our dear Lord in rich
 Love will be a wall of defence unto thee, and none shall come
 at thee to do thee harm ; and then he will make the Paths of Peace
 very pleasant Paths unto thee, wherein thy Soul shall walk with
 much delight, for there it is, that Christ & thee must walk & live
 together ; yea, there it is, where thee and thy Love must imbrace
 each other : Oh ! it is in the Pleasant Path of Peace, that thee
 and thy Love shall converse together, upon the high, and choice,
 and mighty things of his Royal Law ; Oh ! this Path of Peace,
 will prove a Path of Grace. All these things cast up and put to-
 gether, it will easily be made appear, there is ground sufficient
 for a true Christian for to be rejoycing, in as much as Christ is
 his Portion, his Crown, his All, and in all ; for Christ and a
 true Christian never meets, but he meets with a Blessing ; al-
 though a Christians communion with Christ, is oftentimes at-
 tended with a cloud, yet our dear Lord will vouchsafe for to
 speak choicely unto him, yea, though it be through a cloud, as
 he was pleased for to speak unto his Servant Moses in the Mount ;
 and for as much as God is a God in Covenant with us, he will
 never leave us nor forsake us, but will be a choice good to us, in
 all our straits and difficulties, and will guide us by his Counsel, and
 afterwards receive us into his Glory.

Ps. 121

15.

Joh. 21

15.

Rev. 3.

18.

Psal. 34

15.

Isa. 59.

1.

Psal. 23

2.

Psal. 59

9, 10,

16.

Prov. 3.

17.

Lam. 3.

24.

Exo. 40

36, 37.

Heb. 13

5.

Psal. 73

24.

MEDITATIONS

By Way of

OBSERVATION.

Observation, I.

- Mat.* 15. 36. **C**OME immitate the Lord of Life this Day,
Mat. 26. 39 In Holy fear, let's walk and talk alway.
Mat. 3. 13. Oh ! follow Christ's Example, choice and rare,
vers. 17. In God's appointment walk, and do not fear.
Hosea 2. 14. Though in the WilderNESS our Lord doth go,
vers. 15. Let us attend him there, and we shall know
Rev. 2. 27. The *Canaan* Fruit, his Manna and choice dew,
 Injoy we shall, and feed thereon a new.
 God's poor, let's love, and to them now be kind.
James 2. 5. For such he'l own, his presence they shall find.
 Unto the Crofs come bend and bow also,
Mat. 10. 38. Then have the Crown at last, we shall I know.
Pfal. 110. 3. And willingly let us obey his Voice,
Isaiah 1. 19. Come serve our Lord, our King, our onely choice.
Rom. 12. 8. And chearfully in his choice works let's go,
2 Cor. 9. 7. His streams of Love to us shall overflow.
Luk. 19. 48. Oh ! due attention let us give to him,
Rev. 15. 3. Who is our Lord, and also our dear King ;
Prov. 8. 34. And constantly his Royal Throne attend,
vers. 35. Supplies shall come from Christ, he'l be thy Friend.
Cant. 4. 7. The Person of his Majesty is rair,
Cant. 5. 10. Unto the King of Kings none can compar.
Pfal. 45. 2. Adorn'd he is, with Graces of all kind,
 And such as know him well, they will it find.

Meditations by way of Observation.

37

He's liberal and free in giving out	
Gifts, rare and choice, and sweet without all doubt.	<i>Mat. 28. 18</i>
On his chosen, a Portion he'll bestow,	<i>Psal. 84. 11:</i>
That none shall from them take, that we do know.	<i>Luk. 10. 42.</i>
The Father's Honour, then shall such obtain,	
And to them he will give, yea, a new name.	<i>Rev. 2. 17.</i>
The new Nature they shall enjoy indeed,	<i>2 Cor. 5. 17:</i>
On the new Covenant they then shall feed.	<i>Jer. 33. 34.</i>
The white and lovely Robe they shall put on,	
And Honoured be, by God and his dear Son.	<i>Rev. 3. 18:</i>
Upon such then a Kingdom he'll bestow,	
His Kingdom love to such shall overflow.	<i>Luk. 12. 32.</i>
They then shall live and reign with him for ever,	<i>Psal. 45. 6.</i>
And gain the love of <i>Christ</i> our Elder Brother.	<i>Rev. 3. 21.</i>

Observation, II.

Such may indeed, at last come to obtain,	<i>Luk. 15. 17.</i>
An interest in the Son, who doth complain	<i>vers. 18.</i>
For want of <i>Christ</i> , the Lord of Life indeed,	<i>Cant. 5. 3.</i>
He'll be at hand, and help them at their need.	
When that we come to see, and eke behold,	<i>Cant. 5. 10.</i>
The worth of <i>Christ</i> , he'll love to such unfold.	<i>vers. 16.</i>
They then shall see the choiceness of his Grace,	<i>Cant. 2. 14.</i>
Also behold the sweetness of his Face.	
And with dear <i>Christ</i> , we shall delight to dwell,	<i>Cant. 5. 1.</i>
In Grace most choice, Oh! such shall then excel.	<i>Cant. 3. 4.</i>
Contented such will be, that <i>Christ</i> should Reign,	<i>Rev. 22. 20.</i>
And ever Rule in them: Oh! they would fain	
Prove Subjects to so wise, a Precious King,	<i>Luk. 15. 17.</i>
And count of it a rare and choice sweet thing.	
On dear Jesus, come let us place our love,	<i>Cant. 4. 9.</i>
With all our heart, and learn to live above.	
With Holy Joy, and shouting too also,	<i>Psalm 150. 1.</i>
Let's entertainment give to <i>Christ</i> the Roe.	

Meditations by way of Observation.

- Cap. 3. 4.** And by no means let us now part with him,
Who is our Joy, our Crown, and eke our King.
- Tit. 2. 14.** He made us Sons, and that by Redemption,
And this we know, by his choice sweet Unction.
Regeneration-work, when in us is begun,
Mat. 19. 28. Renews the Soul throughout in every one.
- Ezek. 11. 19.** Yea, where it is in truth, it doth beget
Acts 2. 37. A love to *Christ*, it doth renew the heart.
- Eph. 5. 8.** The man is not the same he wont to be,
Rom. 12. 2. When God hath wrought a change, then we shall see
Rom. 8. 6, 7. He'l then begin to hate all Carnal things,
Can. 1. 3. Delighting to be under *Christ's* sweet Wings.
- Col. 3. 1, 2.** And bid adieu to all things here below,
Oh! then with *Christ* to *Canaan* such shall goe.
- Gal. 4. 5.** They that are Sons, and that by adoption,
Ephes. 1. 5. Are mighty high, sure in Gods affection.
- Rev. 3. 20.** And at his Table rare, Oh! such shall sit,
Pf. 23. 5, 6. That are God's Sons indeed, whom *Christ* begat.
- Isa. 55. 1.** On his provision choice, all such shall feed,
Can. 2. 4, 5. And sweet content shall find in him indeed.
Refreshings we shall have, then of all kind,
Can. 7. 13. And entertainment rare also shall find.
- Isa. 25. 6.** Wine well refin'd, upon the Lees shall come,
Such shall attended be, by *Christ* the Son.
- Joel 2. 28.** The Holy Unction such indeed shall have,
1 John 2. 20 And freely it shall come, if we do crave
1 Pet. 5. 7. For Protection, a Shield our God will be,
Psa. 121, 3. To shelter us from evil, we shall see.
- Lam. 3. 24.** A Portion choice, will *Christ* on us bestow,
Luke 12. 32 No less than a Kingdom, that we shall know.
Not onely Sons are we, but Heirs also,
Rom. 8. 17. Belonging to this Kingdom; come let's go
To this Kingdom, that removed be shall never,
Heb. 12. 28. In Glory we shall Reign with *Christ* for ever.

Observation, III.

If faithful we be, to the Lord indeed,
Then him obey we shall, and that with speed.

And on the means of Grace we shall attend,
Our Precious Soul from harm he will defend.

Christ's Counsel choice, come let us then observe,
Our feeding shall be sweet, we shall not starve.

The Manna from on high, it shall come down,
With adoinments of Grace, *Christ* will us Crown.

Like children dear, let's walk with God this day,
And none but his sweet voice let us obey.

Come let our love run forth onely to him,
Our chiefest Joy, who did Redemption bring.

Yea, from the Grave, Death, Hell, and Wrath also,
Us captives free did *Christ* our Lord we know.

After this *Christ*, let us now go with speed,
That freely did let out his Blood and bleed.

That so he might the Fathers wrath appease,
Us wounded sinners heal, and give us ease.

In this sweet Jesus, come let us delight,
That will proud lust destroy, corruptions smite.

Communion choice we then shall have with him,
That is our High Priest, Prophet, and our King.

The Unction rare, on such it shall come down,
That on the Head of *Christ* doth set the Crown.

That reverence him, yea honour and adore,
The Lord of Life our Prince for evermore,

Such to the death, that do contend for him,
Shall in his Kingdom the High praises sing.

A Faithful frame of Heart doth much adorn,
A Christian in his race and profession.

And much wellpleasing is it to the Lord,
A faithful frame of heart, if he afford.

Rev. 2. 10.

Col. 4. 2.

James 2. 25.

Psal. 119. 6.

John 8. 31.

Psal. 84. 11.

Ephes. 5. 1.

John 10. 4.

Psal. 73. 25.

Hos. 13. 14.

Ips. 51. 11.

Heb. 9. 12.

2 *Cor.* 5. 19.

Ips. 53. 3.

Psal. 37. 4.

Micha 7. 19.

1 *John* 1. 3.

Acts 5. 31.

1 *John* 2. 20.

vers. 27.

Prov. 3. 9.

Acts 5. 31.

Rev. 2. 10.

Psal. 149. 6.

Gen. 39. 9.

Gen. 22. 9.

- Hos.* 2. 19. This jewel rare, if on us he bestow,
Oh! more of his choice love, then shall we know.
- Rev.* 3. 21. And sweet profit by it we shall then find,
Such in this race *Christ* will not leave behind.
- Rev.* 3. 21. Upon his Royal Throne, all they shall sit,
Col. 3. 4. And honour *Christ* alone, none shall it let.
- Rev.* 14. 4. The lovely Songs of *Christ*, the Lamb most choice,
Rev. 15. 3. The faithful they shall sing, and hear his voice.
- Tim.* 2. 4. Then Crowned such shall be, by *Christ* their King,
vers. 8. With the Crown of Glory; and they shall bring,
- Isa.* 10. 22. Honour and Praise to him, whom it is due,
And reign with him; this number is but few.
- Psal.* 84. 11. On such our Lord on Earth he will bestow,
A Token of his Love, his chosen shall it know.
- 1 John* 16. Yea, as an earnest of Glory to come,
True saving Grace shall flow from *Christ* the Son.
- Heb.* 4. 16. Grace he'll afford, to help us in our Life,
1 Cor. 15. 55 And comfort us therewith in time of Death.
- Rev.* 21. 4. The promise of his Grace will us revive,
And in the hour of death make us alive.
- Joh.* 14. 18. His Spirit choice will us uphold in trouble,
2 King. 2. 9. If faithful we shall be, on us he will it double.
- Rom.* 8. 37. While we do live, a comfort it shall be,
And take away the sting of Death, you'll see.
- Mat.* 25. 34. The faithful shall the Presence of *Christ* find,
And after death to such he will be kind.
- 1 Pet.* 5. 4. If faithful we do keep unto the Death,
Christ will bestow on us a Crown of Life.

Observation, IV.

- Gen.* 3. 6. Though Transgressors the Law doth say we be,
Gal. 5. 1. Dear Jesus will from Bondage let us free.
- Gal.* 3. 13. Yea, from the curse redeem'd we are by him,
2 Cor. 5. 19 And from the Father's Wrath that's due for sin.

Though

Meditations by way of Observation.

61

Though Enemies we were unto the Lord of Life,
By Faith united are, and his espoused Wife.

Though to the Bond-Woman we did relate,
By the Free-woman the promise we partake.

Now from the Pow'r of sin our *Christ* has set us free,
That by the power of Satan we cannot harmed be.

The World shall not then such insnare,
That are *Christ's* Free-men, do not fear.

The promises most sweet insured are to them,
That are made free by *Christ* the Son of man.

For Heaven such shall trade without control,
And traffick in the rarest things, more choice then Gold.

All rareties in Earth, are not for to compare,
Unto the Merchandize of Heaven, that is rare.

Those that are free to trade for Pearls indeed,
Are sealed ones of *Christ*, and of the Royal Seed.

Whose Freedom is confirm'd, and that by him,
Who is indeed our Lord, and eke our King.

Such as do trade for *Christ*, now day by day,
Their needs to him they'll tell, yea every way.

We may be free to tell our minds to him,
A promise of relief to us he'll bring.

Your persons he'll present without a spot
To his Father, our sins out he will blot.

That full Communion, sweet we may enjoy,
With Father, Son, and none shall us anoy.

The promise of the Spirit, it shall flow in,
Then our choice sweet communion will begin.

From Bondage yokes, our Lord will us Redeem,
Unto the Law of Works let us not tean.

For the end of the Law, *Christ* is to those,
That in him do believe, and with him close.

From the Bondage of sin, he'll set such free,
And will produce to them their Liberty.

Ephes. 2. 8.

Hos. 2. 19.

Gal. 4. 22.

Rom. 6. 14.

Job 1. 7.

2 *Cor.* 4. 3.

1 *Cor.* 7. 29.

2 *Pet.* 1. 4.

Ephes. 4.

Pr. 3. 13. 14.

Prov. 8. 18.

Pro. 10. 16.

Prov. 4. 5.

Ephes. 1. 14.

Mat. 25. 34.

Heb. 4. 16.

John 6. 37.

Ephes. 5. 27.

Joh. 12. 26.

1 *John* 1. 3.

Acts 2. 17.

2 *Cor.* 3. 6.

Gal. 5. 18.

Gal. 2. 16.

Rom. 10. 4.

Rom. 6. 4.

Isa. 43. 29.

Our

- 1 Cor.* 15. 54 Our Jesus dear, from death will us deliver,
Rev. 21. 4. From that Bondage he will us free for ever.
Isa. 26. 19. Yea, from the Grave, he will also discharge,
Hos. 13. 14. His tender Lambs, and set them then at large.
Job 6. 4. The terror of the Lord, it shall not come
 Near to affright all such that Christ doth own.
Can. 1. 13. But in Christ's bosom such indeed shall lie,
 Their God, their Guide, Oh! they shall Magnifie.
Heb. 12. 22. In his Sweet, Glorious, Blessed, Scituation,
Gal. 4. 26. The New *Jerusalem*, the New Creation.
Ephes. 2. 19. Christ's Citizens, Oh! then shall sing for ever,
1 Thes. 4. 17 The high praises of God, and part shall never.
-
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A
DIALOGUE
BETWEEN

Christ and a Sinner.

Christ. O H! welcome Sinner thou may'st be to me,
and of my Fountain drink,
Come take thy fill, it nothing shall cost thee,
what ever thou dost think,

*John 6. 37.
Rev. 22. 17.
Isa 55. 1, 2.*

Sinner. But Lord I am a Sinner great indeed,
not worthy for to come,
For I am one that made thee Bleed,
who art the holy One.

Christ. What though thy Sins are of a Scarlet dye,
or like the Crimson too;
My Blood upon the Cross it speaketh high,
a Pardon that will do.

*Isa. 1. 18.
Luk. 22. 44.
Rev. 1. 5.
Heb. 9. 12.*

Sinner. It's true dear Lord, if I a Pardon have
I chearfully shall come;
A Pardon sealed therefore I do crave
of thee, the mighty One.

Chr. Come wait on me, and on me now depend,
your Sins I will blot out,
And from the Fathers Wrath I'll thee defend,
If that thou dost not doubt.

*Isa. 43. 25.
Isa. 57. 16.
Mar. 11. 24*

Sin. But Doubts and Fears dear Lord do me surprise;
I little Peace can have:
Corruptions greatly doth in me arise;
Thy help dear Lord I crave.

Chr.

A Dialogue between Christ and a Sinner.

Eph. 2. 8. *Chr.* True Faith on thee poor Sinner I'll bestow,
Psa. 86. 11. it shall dispel thy fear;
Act. 15. 8, 9 Faith as my gift shall come; I'll have thee know
Rom. 6. 14. thy Sins shall not appear.

Sin. How shall I know whether my Faith be true,
 and of a Divine stamp?
 That deceived I may not be anew,
 for often I am damp.

Chr. Faith is the substance of things hoped for;
 it makes forth things not seen:
Heb. 11. 1. Faith stills the Soul, it makes no stir,
Isa. 26. 3. it feeds upon Gods Being.
1 Pet. 1. 9. If Faith be true, on Christ thou wilt depend
Rom. 5. 9. for all things thou dost need:
Psa. 9. 18. And on this *Christ* alone thou wilt attend,
Psa. 27. 4. till he supply thy need.
Psa. 34. 6. True Faith attended is with Works most choice,
Jam. 2. 17. according to God's Will,
vers. 21. It leads the Soul to hearken to Christ's Voice,
Cant. 2. 14. and in his Presence dwell.
Psa. 84. 10.

Sin. Christ doth indeed me now invite:
 But Lord how must I come?
 To come in truth the way aright
 to thee, the precious Son.

Chr. The way to come for to obtain
 the Fathers Love indeed,
John 14. 6. And also the Kingdom to gain;
John 10. 7. for Faith it must you lead.
Luk. 12. 32.
Heb. 11. 6.

Sin. But in the Way we meet with that,
 which doth us much dismay:
 The thoughts of Sin doth lay us flat,
 our Sins, yea, day dy day.

Chr. It was my Father's Pleasure, to
 bruise me for Sinners fault:
Isa. 53. 5.
Luk. 22. 43. He caus'd my Blood forth for to Run,
 though I did never halt.
1 Pet. 2. 22.

Isa. 53. 11. Upon my back he laid thy Sins,
Heb. 8. 12. and there condemn'd they be;

A Dialogue between Christ and a Sinner.

The Debt I paid, and that to him,
which *Jew* and *Gentile* see.

Heb. 9. 26.

Mat. 27. 27.

Sin. How shall I know Christ di'd for me,
and blotted out my Sins,
That his choyce Love I might now see,
when his Kingdom begins.

Chr. If that my Blood you can apply?
by promise sweet and choice:
Then sure for you I then did die.
Oh! hearken to my Voice,

1 John. 1. 9.

Jer. 31. 34.

Cant. 6. 3.

Cant. 7. 11.

That calls you up into my Throne,
to reign with me indeed,
To Worship me, and me alone,
and on my Dainties feed.

Rev. 21. 9.

2 Tim. 2. 12.

Rev. 14. 7.

Rev. 2. 17.

Sin. A Rebbel I have been to thee;
wilt thou such Rebbels own?
From Rebellion I am not free,
nor have I thy Lawes known.

Chr. Oh! for Rebbels I did ascend
unto my Father dear,
That gifts on them I might bestow,
that they might my Law hear.

Psa. 68. 18.

John 17. 5.

Eph. 4. 8.

Isa. 29. 18.

Sin. A Prodigal Lord I have been,
and wasted my Estate:
Guilty have been, yea, of all Sin,
thy sweet wayes I did hate.

Chr. If thou return I will thee meet,
with Kisses I'll imbrace,
And tenderly I'll thee intsear,
to run the *Canaan* Race.

Luk. 15. 18.

Luk. 15. 20.

verf. 22.

Heb. 12. 1.

The fatted Calfc I will prepare,
and Dainties of all kind:
I'll visit thee with Love most rare;
my Presence thou shalt find.

Luk. 15. 32.

Pro. 9. 1, 3.

Rom. 5. 1.

Isa. 65. 1.

The best of Robes thou shalt put on,
and cloathed be therein,
My rich Attire it is at hand,
and Praises thou shalt sing.

Luk. 15. 22.

Psa. 45. 13.

Psal. 149. 6.

Sin.

A Dialogue between Christ and a Sinner.

Sin. A Back-slides, Oh! sure am I,
a Mighty one also;
And for Back-sliding I must die,
unto Hell I must go.

Chr. Come thy Back-slidings I will heal,
and love thee too also;

Hof. 14. 4. My Love is free, (come thou shalt see)
to thee thou shalt it know.

Sin. Oh! I am lost and sure undone,
there is no hope for me;
My misery is sure begun,
from it I cannot flee.

Chr. For such as are judg'd to be lost,
Luk. 19. 10. I did come to seek out,
Heb. 7. 25. And will them save, yea, from the Grave
John 17. 12. of Hell, without all doubt.

Sin. My Sin is great, yea, unbelief;
Jesus what shall I do?
To Hell I go; yea, I do know,
to Heaven must goe but few.

Ephs. 2. 8. *Chr.* I'll give thee Faith as my free gift,
Rev. 3. 12. and mark thee for my own:
Heb. 9. 28. Hell do not fear, I will appear,
Rev. 2. 17. and give you the white Stone.

Sin. But the new Name I do not know,
nor yet do understand:
How shall I then to Heaven go,
and with the Lamb there stand?

Chr. The new Name, and the Nature too,
2 Pet. 1. 4. thou shalt come for to know;
Rom. 8. 17. A better Name than Sons indeed;
Psal. 23. 6. my Love shall overflow.

Sin. The old Nature seems to abide;
Jesus what shall I do?
It oftentimes thy Presence hide,
my Graces are but few.

Chr. The Divine Nature it shall come,
2 Pet. 1. 4. thy Vessel to possess;

A Dialogue between Christ and a Sinner.

The Presence of the holy One,
with Grace shall thy Soul bless.

*Psa. 23. 2.
Cant. 3. 1.*

Sin. How long O Lord will it then be,
before that thou wilt come?
That thy sweet Presence I might see,
Oh! thou the mighty One.

Chr. Behold I come, yea, like a Roe,
over the Mountains great:
My Father's Love you then shall know,
come to him I intreat.

*Cant. 2. 17.
Rom. 8. 32.*

Sin. Will not my Sins prevent thee Lord,
and keep thy Presence out,
That thy sweet Voice may not be heard;
of this I am in doubt.

Chr. True, Sinner, 'tis thy Sin that doth
prevent the Lord of Life;
It hinders thy Communion sweet;
my Blood shall end the strife.

*Jer. 5. 25!
1 John. 1. 7.*

Sin. Lord from my Sins I would depart;
come help me now I pray,
To follow thee with all my Heart,
and honour thee alway.

Chr. My fear in thy Heart I will put,
from me thou shalt not part:
As for thy Sins I'll blot them out,
and give thee a new Heart.

*Jer. 32. 40.
Isa. 43. 25.
Eze. 11. 19.*

Sin. Oh! welcome Christ let Sin then die,
and never more now reign,
That I thy Name may magnifie,
also thy Love proclaim.

Chr. Sin shall not have dominion then,
but conquered shall be;
My Praises then, Oh! thou shalt sing,
and in my Bosom be.

*Rom. 6. 14.
Psal. 71. 8.
Luk. 16. 22.*

Thou shalt indeed then take thy fill
of Joy for evermore,
And witness dayly heavenly skill;
my Praise set forth therefore.

*Psal. 16. 11.
Psal. 47. 7.
Prov. 2. 6.
Sin Luk. 24. 45.*

A Dialogue between Christ and a Sinner.

Sin. Sin still doth reign, makes me complain,
therewith I burthened am,
Lord set me free, in Bonds I be,
help me to see the Lamb.

Rom. 6. 12. *Chr.* Sin shall not reign; Satain would fain
a Captive make of thee;

Rgv. 13. 8. I am the Lamb, for ~~thee~~ was slain,
1 John 29. to set the Captive free.

Sin. Lord let me know, how for to go,
by Faith unto thy Son,
A promise fain, I would obtain,
or else I am undone.

Ephes. 2. 8. *Chr.* Faith I'll thee give, and thou shalt live,
a promise it shall come,

Acts 1. 4. I'll the Unite, thou shalt relate,
John 14. 3. to th' Father and the Son.

Sin. One smile from thee, Lord let me see,
and then I shall rejoyce,
Come set my soul at liberty,
that I may hear thy voice.

Chr. Soul I am nigh, to hear thy cry,
Psal. 34. 15. supply to thee shall come,

vers. 17. I'll set the free from misery,
Psal. 145. 19. for thee I will then own.

Sin. Unworthy, Lord I am indeed,
of such choice favour to
Injoy from thee, Oh! let me see,
what for me thou wilt do.

Chr. I will present, thy great complaint,
Heb. 7. 25. unto my Father dear,

Jer. 31. 34. And thou shalt see, that he will be
Jer. 32. 40. thy God; Oh! do not fear.

Rom. 6. 6. Thy sin shall die, he'll Magnifie,
Exo. 33. 19. his Rich, his choice free Grace,

Exod. 34. 6. In setting thee at Liberty,
2 Cor. 3. 18. and thou shalt see his Face.

Sin. Oh! pretious Lord, do thou afford,
to me thy Grace most sweet;

Come

Come cleanse my heart, to me impart,
a change I do intreat.

Chr. I'll cleanse thy heart, I will impart,
my Spirit thou shalt find,
I will thee give, a cleansed heart,
and to thee I'll be kind.

I'll change thy will, I will be still,
thy God and eke thy guide;
In my sweet presence thou shalt dwell,
and thy great sins I'll hide.

Dent. 30. 6.

Luk. 11. 13.

Jer. 31. 3.

Phil. 2. 13.

Psal. 110. 3.

Luk. 1. 79.

Psal. 16. 11.

Jer. 50. 20.

A

Pretious Conference

BETWEEN

CHRIST and a CHRISTIAN.

Christ, **C**ome take thy fill of Love most choice,
and Consolation high,
And give attention to my Voice,
and in my bosom lie.

Christian, True Lord, thy love it is most rare,
Communion I would have,
Oh! give it down, and do not spare,
thy bosom loves I crave.

Christ, When thou an out-cast wert indeed,
I then did take thee in,
And at my Table made thee feed,
on dainties choice, and sing.

Christian, Yea, Lord when unlovely I was,
yet lovely in thy sight,

Cant. 5. 1.

Rev. 2. 29.

Cant. 1. 13.

Ezek. 16. 5.

Prov. 9. 2.

Cant. 2. 4.

A Pretious Conference

I in my Blood, thou seest it good,
to manifest thy Light.

Ezek. 16.4. *Christ*, My Skirt of Love, I spred on thee,
John 14.16. thy nakedness to hide,
John 15.10. That my sweet presence thou might'st see,
and with me might'st abide.

Christian, Thy eye of pittie to me was,
made known at a high rate,
In washing me from filth that day,
and life thou did'st create.

Christ, When I past by, and saw the lie,
Ezek. 16.6,7 polluted in thy blood,
In love to thee, I did draw nigh,
and help thee for thy good.

Christian, Oh! praised be thy great high Name,
for what thou didst for me,
Thy tender Love I must proclaim,
and what of thee I see.

Christ, A conversation choice and sweet,
Phil. 1. 27. will honour me indeed;
Amos 4.12. Oh! then I will thy poor Soul meet,
on Manna thou shalt feed.

Christian, Oh! help me Lord, to live to thee,
a Godly Holy Life,
And in Communion let me be,
indeed thy married Wife.

Isa. 54. 5. *Christ*, A Husband then I'll be to thee,
John 6. 37. for none I will cast out,
Cant. 7. 10. That doth in truth now come to me,
thine I am without doubt.

Christian, How shall I know, Lord thou art mine,
and I am one with thee,
The perfect Union let me find,
and now united be?

Isa. 43. 1. *Christ*, I know thy name, Oh! thou art mine,
Jer. 31. 33. in Covenant we be,
Jer. 31. 3. My love indeed shall not decline,
more of it thou shalt see.

Christian,

Christian, Of Covenants two, Lord we do read,
In thy most Blessed Word;
Which of them Lord, hast thou now made
to me, O Blessed God.

Christ, My Covenant that I have made,
is new and choice also,
Not like to that, of *Israel's* said,
they brake, yea, long agoe.

Jer. 31. 31.
Heb. 8. 10.
Jer. 31. 32.

Christian, What difference pray may there be,
between the Old and New,
The difference Lord, Oh ! let me see,
let's know what we must do ?

Christ, The Old it comes from Mount *Sina*,
a Covenant of Works ;
The New it comes from Mount *Zion*,
a Covenant of Grace.

Gal. 4. 24.
Mich. 4. 2.
Gal. 4. 26.

Christian, Doth God require no works of me,
that by them I may live,
That by my works may Heaven see,
Or for my works he'll save ?

Christ, No works at all do I require,
nor can they produce Life,
But Faith in me doth God require,
it's I must end the strife.

Ephes. 2. 9.
Tiz. 3. 5.
Rom. 5. 1.
1 *John* 1. 7.

Christian, The terms of thy sweet Covenant,
dear Lord, What may they be ?
Let's understand, Oh ! out of hand,
come let us know of thee.

Christ, The Covenant of Grace, it is
conditions on my part,
Wherein I am ingag'd to thee,
to write upon thy Heart

Jer. 31. 33.
Heb. 8. 10.

My Royal Law of Grace indeed,
and be to thee a God;
Thou unto me a People be,
i'll also be thy guide.

Psal. 32. 8.
Luke 1. 97.

As for thy sins and transgressions,
no more will I remember,

But

Jer. 33. 34. But will make known to thee, I own

Isa. 43. 25. a blotting out for ever.

Christian, My Love, my Lord, my King, my Choice;
thy path let me behold,
And daily hear thy lovely voice,
thy love to me unfold.

Cant. 2. 4. *Christ*, Into my banquetting-house come
and take thy fill, my Love,

Cant. 4. 8. Of Flagons sweet, I will thee meet,
and there embrace my Dove.

Cant. 2. 6. The banner of my love display
I will on thee indeed,

Cant. 2. 5. And quickly come, I'll not delay,
on apples thou shalt feed.

Christian, My Love, my Dove, my Joy, my Crown,
oh come, oh come away :
The Foxes spoil, thy Church renown,
make halt and do not stay.

Rev. 21. 2. My Bride I come, with motions swift,
my Vineyard to maintain,

Cant. 2. 15. The Fox I'll slay, my crowning day

Psal. 3. 6. my Kingdom I shall gain.

Christian, Oh Bridegroom dear, when thou appear,
my robes do thou put on,
And cause my Lamp to burn most clear
and with thee make me one.

1 Job. 2. 20. *Christ*, My Bride the unction thou shalt have,
that will thy Lamp here trim,

Mat. 25. 4. And cause thy Light to shine most bright,
Isa. 2. 28. this oyl I will put in.

Mat. 25. 10 The door against thee shall not shut,
but entrance thou shalt have,

Mat. 25. 12 When other Virgins be kept out,

Mat. 25. 8. for oyl they then will crave.

When they for oyl shall make a-do
thy Bridegroom then will come,
And in the kingdom thou shalt be,
when oyl they shall find none.

Mat. 25.

Christian

between Christ and a Christian.

93

Christian, Dear Lord, oh hear the cries and groans
that the oppressed make,
And hearken to the daily moans,
their bonds, oh do thou break.

Psal. 23. 4.

Christ, My present rod shall prove for good,
to humble them thereby,
Then privy search, I'll make for blood,
and all my foes shall dy.

Deut. 8. 16.

Rev. 6. 10.

Isa. 10. 10.

The work on mount Sion must be
before that I will come,
Then will I break *Assyrians* heart,
and ruine *Babylon*.

Christian, Come Lord and purge thine own people,
by thy refining fire,
Let affliction refine us clean,
as thou dost now desire.

Christ, That is my end in what I do,
in love I do chastise,
That better fruit you may bring out,
and learn for to be wise.

Rev. 3. 19.

Micah 6. 8.

Isa. 48. 18.

Christian, Thy wisdom Lord, oh from above
let me enjoy, I pray;
Then love I shall the Turtle Dove,
and him obey this day.

Christ, My wisdom pure and peaceable,
thou shalt possess indeed,
That teaches thee, gentle to be,
and on it thou shalt feed.

Jam. 3. 17.

Jam. 3. 17.

Christian, How long thy absence shall I see?
thy presence I desire,
Oh when in *Canaan* shall we be,
and walk with thee entire?

Christ, My Love the glorious land is near,
my presence thou shalt see,
And in my bosom thou shalt lie;
there thee and I will be.

2 Sam. 22.

19.

Isa. 52. 9, 10

Christian, It is my grief and sorrow great,
that a stranger I be,

That

That I indeed cannot relate
what I would have of thee.

Rev. 22. 1, 2 *Christ*, Thy wants I know, supply shall come

Psal. 36. 8. yea from the living tree,

Psal. 46. 4. The Rivers of my love shall run,
and comfort thou shalt see.

Christian, When thou dost speak, I do forget,
thy message choice and sweet,
Therefore to me afford some help,
oh Lord, I do intreat.

John 14. 26. *Christ*, I am at hand poor soul indeed,

Luk. 1. 78, thee memory I will give,

79. Yea by the hand I will thee lead,

Luk. 1. 75. as long as thou dost live.

Christian, My burthen Lord is very great,
that earthly things I mind,
Oh help me Lord I do intreat,
thy presence let me find.

Col. 3. 3. *Christ*, On things above, oh thou my love,

Psal. 94. 19. delight thou shalt therein.

Psal. 27. 4. And live with me, yea day by day,

Isa. 35. last. and Hallelujah sing.

Christian, Dear Lord arise, and manifest
thy power and thy might,
Pull *Babel* down, and wear the Crown,
put *Babylon* to flight.

Rev. 3. 11. *Christ*, My day is near, oh do not fear,

Rev. 18. 4. for *Babel* that shall down,

Rev. 14. 1. And gloriously I will appear,
in glory and renown.

Christian, When Lord shall I behold the day
that *Zion* shall rejoyce,
And *Judah* then the Scepter sway?
come let us hear thy voice.

Isa. 32. 1. *Christ*, Behold the day is very nigh,

Fer. 31. 7. my kingdom I must have,

Isa. 51. 1. *Zion* shall sing and eke rejoyce,
the Captives I will save.

Christian,

between Christ and a Christian.

78

Christian, Come Jesus come, come quickly Lord,
we long to see thy Face,
Oh! do not stay, we do the pray,
and furnish us with Grace.

Christ, My Grace to you I will afford,
and comforts of all kind,
For you with me shall bed and board,
and know more of my mind.

Psal. 84. 11.
2 Cor. 1. 3.
Cant. 1. 13.

Christian, Oh! take me up in ravishment,
and let me take my fill;
That die I may, to earth this day,
and witness Heavenly skil.

Christ, Soul take thy fill abundantly,
on Heaven feed then more,
And in my Father's Bosom lie,
and joy in him therefore.

Cant. 5. 1.
Isa. 40. 11.
Hab. 3. 18.

Christian, To Heaven Lord, how shall I get?
there do I long to be,
That with my Father I may sit,
the Earth no more may see.

Christ, I am the way, by which you may,
obtain to your desire,
And if to Heaven you go this day,
you must pass through the fire.

John 14. 6.
Psal. 37. 4.
1 Cor. 3. 13.

Christian, That would I do, rather than lose
my Fellowship indeed,
With Father, Son, and Angels choice,
and Manna Angels food.

Christ, Come Soul, then follow me this day,
a Kingdom thou shalt gain,
If that thou do my Law obey,
the Father's Love obtain.

Mat. 16. 24.
Luk. 12. 32.
Isa. 5. 19.

And liberty thou shalt enjoy,
from sin and Satan too;
Then my high Praises thou shalt sing,
and taste of Heavenly dew;

Rev. 12. 8, 9.
Rev. 20. 2.
Rev. 14. 3.

Where joyes there are for evermore,
sighing shall fly away,

L 2

Come

Isa. 35. 10.

Rev. 21. 4. Come of this joy now, taste therefore,
Psal. 65. 1. and praises sing alway.

Rev. 19. 6. Yea, *Hallelujah* you shall sing,
Isa. 42. 8. this Glorifying none shall stain,

2 Tim. 2. 12. And you shall be ever with me,
 and with me you shall-reign.

CHRIST

THE

Afflicted Christians RELIEF.

Psal. 118. 27. *Christ,* **C**ome thou afflicted Soul to me,
 and I will thee relieve;

Pf. 119. 71. I'll make afflictions sweet to thee,

Num. 20. 12 if in me thou believe.

Afflicted, Dear Lord *I* come, make hast to help,
 on thee *I* do depend,

My God thou art, come cleanse my heart,
 and also me defend.

Psal. 34. 15 *Christ,* Soul, *I* am nigh, to hear thy cry,

Pf. 119. 67. and sanctifie *I* will

Hos. 11. 4. Thy affliction, and will make known,

Rom. 5. 5. my Love; come take thy fill.

Afflicted, Oh! Pretious Lord, now grace afford
 to me *I* do thee pray,

And let thy Rod, now prove for good,
 that *I* may thee obey.

Christ,

Christ, the Afflicted Christians Relief.

77

Christ, Afflicted Soul, hold up thy head,
my Grace it is at hand,
By my sweet Spirit, thou shalt be led,
thou shalt enjoy the Land.

Luke 21. 28.

John 16. 13.

Psal. 37. 11.

Afflicted, Sweet Lord, Oh! When wilt thou begin,
my wearied Soul to cheer?
Come me revive, and make alive,
Oh Jesus! now appear.

Christ, I come dear heart, for to impart,
a Portion choice and sweet,
Thy Soul i'll cheer, Oh do not fear,
though troubles thou do meet.

Rev. 22. 12.

Lam. 3. 24.

Isa. 53. 3.

Afflicted, My Portion Lord, Oh! wilt thou be,
that on thee I might stay;
Come signifie, Lord unto me,
my God thou art this day.

Chr. Afflicted Soul, I have made choice,
of thee to love indeed,
In the Furnace of Affliction,
for of it there is need.

Hos. 14. 4.

Isa. 48. 10.

Deut. 8. 16.

Afflict. True Lord, afflictions are needful,
by them teach me to mend
My life, that I reform'd may be,
yea now unto the end.

Chr. My Spirit on thee will I bestow,
that doth reform indeed,
Then to the end, thou shalt me know,
my Spirit shalt thee lead.

Joel 2. 28.

Mal. 3. 2.

Hos. 1. 20.

John 16. 13.

Afflict. Dear Lord, Oh come, now give it out,
the Clouds gather a pace,
And put an end unto all doubt,
come help me run thy race.

Chr. Afflicted Soul, I come, I come,
the Clouds they shall dispel,
Resolve I will thy doubts, Oh then!
and with thee I will dwell.

Rev. 3. 11.

Cam. 2. 17.

Rev. 21. 3.

Oh! welcome Lord, thou art to me,
let thee and I not part:

The

The more of thee that I now see,
is Joy unto my Heart.

Chr. All Troubles hear, come do not fear,
Psal. 34. 6. I'll put them to an end :
Luk. 12. 32. My reigning day is very near,
Psa. 118. 8. on me therefore depend.

Afflicted. Dear pretious Lord, on Earth there's none
that trust I can put in,
But only thee, and thee alone,
who art indeed my King.

Chr. Soul do not fear, I will draw near,
Rev. 3. 11. my Kingdom for to take :
Rev. 19. 7. If thy trust be alone in me,
Psa. 115. 1. of it thou shalt partake.

Afflicted. It is my Burden Lord indeed,
and sore Affliction too,
That more on thee I do not feed,
and witness thy sweet dew.

Chr. Come my Table is richly deck'd
Psa. 36. 8. with Dainties of all kind,
Rev. 22. 17. And welcome thou may'st be to me,
James 4. 8. and my sweet Presence find.

Afflicted. Thy Presence Lord is that I want,
I fain would it obtain :
Thy Dainties choice I relish not,
makes me for to complain.

Chr. Come Soul and taste a little then,
Psal. 34. 8. for sweetness thou shalt find
Psal. 36. 7. In what I give, and thou shalt live,
Psal. 30. 5. and to thee I'll be kind.

Afflicted. Lord to my Sorrow, my Soul loaths
thy Honey and thy Combe ;
And with thy Food I cannot close,
nor think thou wilt me own.

Chr. A hungry and a thirsting frame,
Psa. 42. 1, 2. on thee I will bestow :
Cant. 5. 1. My pleasant Meat, thou then shalt eat,
Cant. 7. 11. and with me thou shalt go.

Afflicted.

Afflicted. Lord let me feel now Nourishment
in Bonds and Misery :
Let me not sink, but on thee think,
who art true Liberty.

Chr. I will arise for thy relief,
and free thee in due Season :
Uphold I will thy Soul now still,
and bring thee out of Prison.

Psa. 9. 9.
Isa. 41. 10.

Psal. 146. 7.

Afflicted. Darkness, dear Lord in me dispel,
come manifest thy Power ;
And in sweet *Canaan* let me dwell
in this afflicting hour.

Chr. My Light shall come, waite for me then,
and *Canaan* thou shalt see ;
Then Affliction quite shall be gone,
thy night then day shall bee.

Psa. 97. 11.
Rev. 21. 4.
Rev. 21. 25.

Afflicted. Thou day Star, when wilt thou arise,
my Soul for to revive,
And with thy Wisdom make me wise,
that I may daily thrive.

Chr. Out of the Rod Sweetness shall come,
my Teaching choice also :
I will arise for thee my Son ,
the Nations shall it know.

Prov. 29. 15
Psal. 23. 4.
Mal. 4. 2.

Afflicted. Prepare O Lord thine Afflicted,
that ready we may be
Thee to attend, and us defend
From Satans Cruelty.

Chr. I will you keep as my dear Sheep,
Satan shall not you harm ;
And you shall be preserv'd by me,
in the most dreadfull storm,

Isa. 49. 11.
Psal. 121. 5.
vers. 7.

That on the Earth shall surely come,
before that I appear,
To try all those that I have chose ;
you have no cause to fear.

Joel 3. 16.
Rev. 2. 10.
Isa. 41. 10.

Afflicted. Our trouble is, that thou seems strange
unto thy Heritage,

And

And lets them be a daily Prey
to Beasts that are savage.

Isa. 54. 7, 8. *Chr.* Though for a time I do seem strange,

Deut. 8. 16. that humble they may be :

Isa. 3. 12. I will appear, their Souls to chear,

Isa. 61. 1. and bring sweet Liberty.

Isa. 54. 11. The Afflicted and tossed Ones
with tempest very high,

vers. 12. Shall comfort find, I will be kind,

vers. 13. and they shall magnifie

Luk. 1. 46. My great and glorious name indeed,

vers. 47. for in me they shall trust ;

Psa. 20. 7. And in *Canaan* they then shall be,
I am their God most just.

Isa. 54. 1. Then the Afflicted shall rejoyce,

Zeph. 3. 14. and never more complain,

verse 15. But hearken will unto my voice ;

Rev. 3. 21. then they with me shall reign.

A
WORD to the -REMNANT
OF THE
VVomans Seed.

1. **O**H! Virgin Daughter of *Zion*,
rejoyce in thy dear King;
The marriage Day is nigh at hand,
then Praises thou shalt sing.
2. Thy Bridegroom choice thou shalt behold,
and in his Bosome be :
His tender Love he will unfold,
Oh! thou his Bride, shalt see.
3. Though Clouds are here, come do not fear,
thy Lord he is at hand;
And gloriously he will appear,
though we are at a stand.
4. Come do not doubt, for you shall shout,
because of *Zions* King:
His Foes shall bend, though they are stout;
and Praises you shall sing.
5. The Lamb is nigh, come magnifie
his Name and Works; Oh! then
His glorious Cause shall never die,
but will revive again;
6. Though in the Grave it seem to lie,
the day is nigh at hand,
That God his Cause will magnifie;
for Christ must rule the Land.

M

Zeph. 3. 14.
verse 15.
Rev. 19: 7:
Mat. 25. 6.
Isa. 40. 11.
Rev. 21. 9.
Isa. 42. 16.
Jam. 5. 9.
Col. 3. 4.
Isa. 12. 6.
Zech. 9. 9.
Psf. 72. 9, 11
Rev. 21. 23.
Psa. 74. 23.
Hab. 2. 3.
Psa. 72. 7.
Psal. 2. 6.
Psal. 89. 27.
Though *Psal.* 72. 8.

Pf. 2. 23, 4, 5. 7. Though *Christ's* Foes plot, and do contrive,
Ob. 15, 7, 18, 21 his Cause for to prevent,
Rev. 18, 8, 9, 10. Yet sure it will, at last revive,
 " his Foes shall then lament.

8. The Resurrection Day is nigh,
Mat. 28. 1, with *Mary* wait oh then!
 5, 6. And at the sweet Sepulchre lie,
 till you hear of your King.

Gen. 22. 15. 9. For in the Mount, God will be seen,
Rev. 1. 7. all clouds shall pass away,
Cant. 5. 10. On this God sets an high esteem,
 Oh! *Israel* this day.

10. Though Bonds, Imprisonments befall
Psal. 69. 33. God's Heritage this day,
Psal. 79. 11. A loud unto the Lamb let's call
Psal. 146. 7. for Liberty, I pray.

Psal. 9. 12. 11. Let bitter cries attend the Throne,
Psal. 34. 15. Oh Remnant of the Lord,
Pf. 145. 19. And never let our God alone,
 until our cries are heard.

12. Come be in pain and travel then,
 Oh *Zion*! in this day,
Mich. 4. 10. And no rest take, till God create
Isa. 62. 6, 7. deliverance, I pray.

Isa. 66. 7, 8. 13. When travelling throws, do come a-pace,
Isa. 9. 6. conclude the Mercy nigh,
Psal. 45. 6, 7. The Man-child then, he shall be King,
 his Name let's Magnifie.

Psa. 132. 18. 14. Upon his head, the Crown shall sit,
Psal. 45. 3, 4. and flourish too also,
Psal. 72. 11. In Tryumph and in Glory, let
 'tis all the Nations know.

Dan. 2. 44. 15. Then Govern shall, the King of Kings,
Dan. 7. 26. in opposition to
vers. 15, 17. Usurpers all, and they shall fall,
2 Sam. 18. 9. with *Absolon* his crew.

Psal. 2. 6. 16. *Christ's* Crowning Day is very nigh,
Pfal. 72. 2. lift up your heads oh then,

of the Womans Seed.

His Majesty, now Magnific,
Oh Children of the King.

vers. 15, 17.

17. The *Adonijah's*, they must down,
King *Solomon* must reign ;
For Christ alone, must wear the Crown,
their Glory he will stain.

1 Kin. 1. 13.
Zech. 3. 9.

18. The Royal Robes Christ must put on,
and on the Throne shall sit,
Before his Majesty shall stand,
his chosen and Elect.

Rev. 1. 13.
Isa. 61: 10.
Rev. 3. 21.
Rev. 4. 4.

19. Upon his Royal Throne shall sing,
his Angels round about,
His chosen then, to him shall bring,
a *Hallelujah* shout,

Mat. 24. 30.
31.
Rev. 11. 15.
Re 19. 4, 5, 6

20. And magnific his Statute Law,
That from *Sion* shall come ;
Him thou obey, our King alway,
who is the Holy One.

Isa. 2. 2, 3.
Psal. 45. 11.
Zeph. 3. 8.
vers. 17.

21. His Law proclaim, set forth his fame,
in all the Earth throughout,
And evermore, love Christ therefore,
with *Hallelujah* shout.

Psal. 45. 2.
Psal. 27. 8.
Psal. 31. 23.

22. *Babel* shall down, Christ our renown,
Tryumphingly shall reign ;
Pharaoh must die, his crew shall fly
before King *Solomon*.

Gen. 11. 8, 9
Ps. 45. 3, 5, 6
Ps. 71. 8, 9.

23. The rightful Heir unto the Crown,
of all the Nations here,
His Majesty, up now let's cry;
our Lord the King is near.

Psal. 89. 27,
28.
Psal. 2. 6, 8.
Zach. 9. 9.

24. The Scarlet Whore shall not no more,
deceive the Nations, then
Her Cup of Gold, Christ will unfold,
poyson to be within.

Rev. 17. 1.
vers. 4, 8.

25. *Babylon* shall fall, her Merchants call,
for help when there is none,
Dagon shall down, Christ in renown,
shall reign upon his Throne.

Rev. 29. 2.
vers. 15, 16.
Ps. 146. 10.

A N
 EXHORTATION to SAINTS,
 A S
 S A I N T S.
 To Love one another.

1. **C**ome all you chosen of the Lord,
Pf. 133. 1. that on the Lamb attend,
vers. 2, 3. Oh! learn to walk, with one accord,
 unto Christ's Scepter bend.

2. Oh! let the Golden Rule of Love,
 now square our Actions here,
Gal. 6. 16. Come learn the art to live above,
Col. 3. 2. till Christ our King appear.

3. And in the lovely Path of Love,
Isa. 30. 21. let us delight to walk;
Ephes. 5. 1. Oh! imitate dear Christ our dove,
 yea, of sweet *Canaan* talk.

4. Love is indeed, God's great delight,
Fer. 9. 24. come walk in Love, Oh then!
Ephes. 4. 2. And learn in truth for to unite,
vers. 3. & 13 it is a comely thing.

5. It doth adorn our profession,
Gal. 5. 13. that of the Lamb we make,
John 14. 16. And makes us free; yea, day by day,
1 John 5. 3. his work to undertake.

6. If love indure, it will procure,
1 Cor. 3. 7. great joy and peace also,
Gal. 5. 22. If it be pure, we shall be sure,
Rom. 12. 9. to live with Christ the Roe.
Col. 3. 4.

Love

7. Love is the thing that doth fulfil,
the Royal Law of God,
And doth ingage the Soul now still,
to bear the Fathers Rod. *1 Pet. 1. 22.
Rom. 13. 18.
Rom. 10. 10.
1 Cor. 13. 7.*
8. Oh! love is that which doth adorn,
a Christian in his race,
And bears him up, now in the storm;
it decketh him with Grace. *John 13. 34.
1 Cor. 13. 7.
Gal. 5. 22.*
9. Love makes all yokes easie to him,
that on the Lamb depend,
And makes the Soul with joy to sing,
to Christ who doth defend. *1 Cor. 13. 4.
1 Cor. 13. 6.*
10. From clouds and storms that doth arise,
yea, troubles high and great,
Love is the thing, that makes us wise,
and proves Christ's waiting sheep. *2 Cor. 4. 8.
Ja. 3. 16, 17
John 10. 3.*
11. Come learn to walk, and live in love,
all Children of the King,
Vain jangling shun, and live above;
then we shall honour him. *Mat. 5. 9.
Tit. 3. 9.*
12. And love where ever you do see,
the Image of the Lord,
No more contentions let there be,
but walk with one accord. *Col. 1. 4.
1 Cor. 11. 16
Ephes. 1. 4.*
13. Come in the grace of love abound,
also therein delight,
For all things else that are not found,
now labour for to sight. *1 Thes. 3. 13
2 Cor. 8. 7.
2 Cor. 9. 8.*
14. It is the want of love indeed,
that makes poor Zion groan,
Unto the Law of Love take heed,
least we make further moan. *Heb. 13. 1.
1 Cor. 13. 3.*
15. For if afflictions will not make,
Gods Children to unite,
In peices he'll the Churches break,
because his Law we slight. *Pf. 119. 67.
Rev. 2. 23.
Rom. 13. 10.*
16. If that in love we do not walk,
and tender be also; *2 Cor. 13. 11
Our Ephes. 4. 2,*

- Our God he will not mind our talk,
 1 Cor. 3. 13. but will us overthrow.
- 2 Tim. 3. 5. 17. A bare profession will not stand,
 1 John 3. 8. but fruits of love must be ;
- Rev. 15. 16. The Day of Christ it is at hand,
 our love he'll try, you'll see,
18. By the touch-stone of his choice Word,
 Rom. 12. 9. if love do not agree,
 1 John 3. 13. According to his sweet record,
 then own us will not he.
- Eph. 5. 1, 2. 19. Come walk therefore, as children dear,
 Isa. 51. 8, 9. and now unite apace,
 vers. 12. The *Babylonions* do not fear,
 with joy let's run our race.
- Rev. 14. 1. 20. Then *Hallelujah* shall you sing,
 Rev. 3. 21. and reign with *Christ* indeed,
 Upon the Throne of the High One,
 in *Canaan* you shall feed.
21. All whisperings and back-bitings,
 2 Cor. 12. 20 abhorred let them be,
 Prov. 16. 26 Let us delight in better things,
 Psal. 37. 4. then plainly shall we see,
22. Our Love appear, to all Saints here,
 1 Col. 4. love to them will increase,
 1 Thes. 3. 22 To such that do dear Jesus fear,
 1 Th. 4. 9, 10 we shall them then imbrace.
23. Let no hard thoughts in us arise,
 2 Cor. 10. 5. surmisings at no rate,
 Jam. 3. 13. Such things proves us, not to be wise,
 Ga. 5, 14, 15 but will our Union break.
24. Let's follow after all those things,
 Rom. 14. 19 that tends to peace indeed,
 Prov. 6. 16. All discords shun, from such things turn,
 vers. 19. of Love there is great need.
- Ro. 12. 9, 10 25. Learn to unite, in Bonds of Love,
 Psal. 133. 1. like God's chosen of old,
 vers. 2, 3. It's well pleasing, yea, a choice thing,
 as God hath us fore-told.

An Exhortation to love one another.

87

- | | |
|--|--|
| 26. Dear <i>Jonathan</i> , <i>David</i> the King,
united were indeed,
In love most rare, it did appear,
as in Gods word we read. | 1 Sam. 18.
1, 2, 3. |
| 27. A presedent most choice and rare,
Oh ! follow them herein ;
Come love intire, of God desire,
his help in this choice thing. | 1 Sa 20. 17.
Heb. 13. 1.
Psal. 121. 2. |
| 28. Then Saints as Saints, shall love sincere;
they shall not disagree,
But walk in Love, and much desire
the union of the three. | Col. 1. 4.
Phil. 1. 10.
1 Jo. 5. 7, 8. |
| 29. Therefore unto God's Royal Law
of Love, let us take heed,
And it obey, yea day by day,
and walk in love indeed. | Gal. 5. 14.
Col. 2. 6.
Rom. 12. 9. |
| 30. Like children dear, let Love appear,
in Love now be as one,
Slanders cast out, then without doubt,
you shall enjoy the Son. | Eph. 5. 1, 2.
Psal. 101. 5.
John 6. 37. |
| 31. His Righteous Beams, and Heavenly Streams,
shall always you revive,
Though you are few, Christ's Heavenly dew,
will make you for to thrive. | Psal. 46. 4.
Psal. 36. 8.
Luk. 12. 32.
Hos. 14. 5. |
| 32. Chear up oh then ! depend on him,
who is the Fountain sweet ;
At his foot lie, all sin desie,
your pretious Souls he'l meet. | Psal. 32. 11.
Psal. 36. 9.
Ps. 119. 104
Isa. 64. 5. |
| 33. In Holy Fear, to God draw near,
his Throne of Grace attend,
He'l hear thy cry, in faith draw nigh,
his Ear to thee he'l bend. | Psal. 5. 7.
Heb. 4. 16.
Psa. 34. 15.
Psa. 145. 19 |
| 34. Who di'd for us that we might live,
and that eternally ;
Come die to sin, and live to him,
and we shall never die. | Rom. 5. 6.
Isa. 26. 19.
Col. 3. 3, 4. |

THE END.